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THE COLLEGE STUDENT
AND HIS PROBLEMS

The Personal Problem Series

The College Student and his Problems.

BY JAMES H. CANFIELD, LL.D.

Mental Growth and Control.

BY NATHAN OPPENHEIM, M.D.

In Press.

Other volumes in preparation.

THE COLLEGE STUDENT

AND

HIS PROBLEMS

BY

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and President of Ohio State University*

New York

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*For the Children
Of My Educational Sons and Daughters
Whose Unfailing Confidence and Affectionate Regard
Have been and still are
The Inspiration and the Reward of Life
These Pages have been Written*

PREFATORY NOTE

CERTAIN books of counsel, teaching young men and women how best to shape their ideals and their lives, played an honorable part in the literature of the nineteenth century, particularly in America, where aspiring youth is eager to learn the secret of noble success. These books, so gratefully remembered by older men, have long since become powerless to aid a younger generation, and their place has not yet been worthily filled. It is our intention to issue a short series of small volumes that shall fulfil the mission of the best of these obsolescent manuals. No one mind, no single experience, would suffice for such a task. Each special field, each special group of personal problems, must be treated separately. There is the problem of the body — how shall its mechanism be perfected and kept in repair; the problem of the mind — how shall its latent powers be wisely developed; the problem of the spiritual nature — how shall it be best nurtured. Each is

to be treated by one who has given long-continued thought and effort to that particular subject. These are fundamental problems, which all young men and young women must consider. There are others that appeal to great classes of the community: the securing of an education when college is out of the question, the management of life at college, the choice of a profession—to mention no more—and each of these is also to be treated by men of special knowledge and experience.

THE PUBLISHERS.

DECEMBER 1, 1901.

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THE COLLEGE STUDENT

I

WHY GO TO COLLEGE?

BETWEEN the covers of this book, my dear young fellow, you and I are to talk together about your college life and work, possibly much as your father and I talked together not so very many years ago. I am not at all unmindful of the fact that talk is cheap and that advice is often worth but little more than it costs—nothing. Somewhere Thoreau says that all advice is of little value because it is generally offered by men who are not in touch with their times, whose future is already quite behind them, who are out of sympathy with those seeking advice. It is entirely well known, also, that most people really desire approbation, though they may say that they are seeking advice. Between the possibly slight practical value of advice, therefore, and the general unwillingness to accept it, the

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task of one offering the results of his experience and observation is not an enviable one; and it is undoubtedly true that he generally has his labors for his pains.

Moreover, the problems of life are to be solved by each person for himself; and each solution, if at all correct and satisfactory, will bear the distinct stamp of individuality. I may say what I would do "if I were in your place," but the fact remains that (if I were in your place I would surely do exactly what you are doing and what you will do.) While there is much which may be gained by inquiry, while it pays in every sense of the word to keep your eyes and ears open, after all you must determine your own scheme of life. The experience of others is worth something: it is neither necessary nor desirable that you perpetually burn your fingers in the same fire that scorched the digits of your ancestors; yet your most helpful lessons will come from your own experience — even from your own mistakes. You must work out your own salvation, even with fear and trembling.

You have finished your work at the public high school or the private academy; and you are

ready to enter upon some of the liberal courses in college, to take up technical training, or to begin work in the business world. The presumption of this volume is that you will continue your studies. But it is entirely proper to ask why you make this choice. You ought to be able to give a reason for your action, to explain your selection. Not every boy needs a college course, not every boy can master it, not every boy will be benefited by it. Not every boy has the definite purpose, the firm determination, the intellectual grip and grit, the will-power, the self-mastery—such a constant and essential factor in all other mastery—necessary to secure advanced education and sound training, or to make a wise and efficient use of these after they have been secured. It is well to think of this, to give it most careful consideration, to be as sure of your ground as possible. But remember, always, to give yourself the benefit of any doubt. Unless in some peculiar and unusual way you have positive and definite and conclusive assurance that it will be only a waste of time and effort to undertake a college course, enter some college at once.

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A serious question sometimes arises here. Shall you enter college if you are obliged to borrow the money with which to meet your expenses? I have a horror of debt of every description; and I do not at all accept Mr. Greeley's dictum that debt is a good thing for a young man because it gives him something very definite to work for. But if you are even reasonably sure that you may profitably take a college course, there is no better undertaking for which to borrow money, nor is there any better investment of borrowed money — nothing which pays a larger interest or makes a more sure return. Borrowing should be most emphatically a last resort, and you should borrow the least amount consistent with your necessary expenses, after taking careful account of what you can possibly earn during vacations and at other leisure hours. But if the choice must be made between entering upon life in the bonds of ignorance or of limited education, or in the bonds of debt, the latter is to be chosen — every time. Either condition is deplorable and dangerous; but there is far more hope of escape from the latter than from the former.

But why should you go to college at all? What are you to gain by this? What are you to lose without it? How is it to be helpful to you? Exactly what is the advantage which you will have over the man who chooses to enter the business world at once and without further training?

It is entirely necessary to admit at the outset that a large number of the men who are successful in either business or in the professions or in public life—some, even in the world of letters—have not received a college training. As President Barnard once said: "A mind is not moulded as an earthen vessel is fashioned by the hand of a potter. It moulds itself, by virtue of an inherent force which makes for symmetry or deformity according to the direction given it by consciousness and will. No lack of advantages will prevent a man from securing a valuable education, who is resolved to educate himself. Witness, for instance, a Benjamin Franklin, a Hugh Miller, a Michael Faraday, and an Abraham Lincoln." All these, however, are easily recognized as exceptional men. Some of them are successful in spite of a deficient education.

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By extraordinary effort, continued through a long series of years, they have overcome all obstacles and have mastered all difficulties. Through much tribulation they have come at last into their kingdom,—all the more theirs, and all the more valuable and valued, because of the struggle it has cost. They are entitled to great credit for the courage and energy and insistence with which the battle has been fought. But these men very generally bear the scars of the conflict; rightly or wrongly, regret their earlier limitations; and believe that they could have gone farther and could have accomplished more if they had enjoyed some of the educational opportunities so easily within the reach of the average boy of to-day. Surely, because some of the hardy pioneers of an earlier day tramped into the West beside their slow-moving oxen, it is not desirable or necessary that we of to-day avoid the Empire Express. These successful non-collegians are always anxious that their sons shall enjoy all the advantages which higher education affords. Chauncey Depew has said that he has been intimately acquainted with hundreds of men who though wealthy were un-

educated, and that he had never met one of them who did not feel in the presence of cultured people a certain sense of mortification which no money could pay for; nor had he ever met one of them who was not prepared to sacrifice his entire fortune, if necessary, in order that his son should never feel that mortification.

A few exceptional men are undoubtedly what they are because they were not trammelled by the work of a college. With most of us genius is little more than an infinite capacity for work; but there are those who are "not as other men." To these the college course, necessarily more or less fixed and rigid and unbending, and the work of the class room and lecture room, necessarily adapted to the average mind, are positive hindrances. They are not born to work in harness, and the straps and buckles which enable the rest of us to pull a load are simply and unendurably galling to them. It is rare indeed, however, that a man may safely count himself in this class; these exceptions to all general rules and conditions are so few in number that they do not demand serious attention here.

There is another thought, in this connection. The greater number of these men of limited education are now at middle life, even if they have not passed this limit. This means that they have two quite definite advantages. In the first place, they came up in an age when college training was by no means as widespread, as well-nigh universal, as now. All forms of life were far more simple than now, and the mastery of the conditions of success was far less difficult than now. In the business world, markets were more restricted, competition was less keen, organization was less rigid, and the entire movement was more leisurely, — possibly with somewhat more dignity and with somewhat less “hustle.” In the professional world the changes have been fewer, as to the old-time callings ; but the newer professions were then almost unknown, and even the “big four” — Law, Medicine, the Ministry, Education — made no such demands upon their followers as are now deemed imperative. The second advantage is that these non-collegians have thus far been competing with their own kind, with men of similar training or lack of training. But the young men of to-day

will find all this changed when they reach middle life,—the most trying time for all men. Twenty-five years from now they must compete largely with college-bred men. They will find themselves trotting in quite another class, and they must meet the pace or be barred. The learned professions, so called, the technical callings, the world of literature, the avenues of production and of commerce, public life and service—all are now crowded with collegians, give preference to collegians, offer peculiar opportunity and incentive to collegians. The college man is everywhere in evidence. The day of Mr. Greeley's contemptuous notice, "No college graduates or other horned cattle need apply," has passed. Just as the simpler life, easily mastered by the graduate of the people's college, the district school, developing into more complex conditions, demanded the training offered by the academy and the high school; so we have already passed to the broader life, calling for higher education, both general and technical. As A. E. Winship puts it: "It is now certain that in every avenue of competition one must face elaborately trained and educated men and women. A boy

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who played old-fashioned baseball would stand as good a chance in a modern football game under the new rules of the game, as a 'smart' man untrained will stand in the near future, in any line of public activity."

Every young man of normal temperament and natural ambition finds his thoughts and desires running out along three lines. First, naturally, he desires to live. By this is meant something more than mere existence. In this country almost any one can manage to exist. The exceptions are so rare that a case of failure through other than natural causes—sickness or accident—is at once noted in the daily press as so exceptional as to demand attention. A death by starvation—even one, in a population of seventy-five millions—calls for an associated press despatch with scare-heads. So easy of solution is the problem of mere existence that we are at times almost tempted to think that it is too easy; that perhaps it would be better for us all if the Wandering Willies and the Counts Canoftomatovitch found it just a little more difficult to keep soul and body together. No normal young man, therefore, is ever very

anxious over the prospect of his "getting a living."

But you are demanding more than this, and rightly. You hope to have reasonable comfort of body: a body well fed, well clothed, well housed. Nothing extravagant may be in your mind; but you desire food that will be wholesome and palatable and sufficient, clothing that will not only give comfort but will enable you to appear among your fellows without hesitation and without fear of comment of any sort, and a home of some sort which shall at least be more and better than the four walls of a hall bedroom in some semi-public boarding house. You wish to have your share of the pleasures and recreations of life. Books, magazines, the daily and weekly press: these must minister to your higher tastes. Some day you hope and expect to look across the table, level into the cool gray eyes of one who has gladly cast in her lot with you, who is to be a help-meet indeed. You desire to know something of true social life, of the delights of friendship. The enjoyment of travel must be yours; the world must open to you in many ways.

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And, second, you are hoping to become a man among men. You wish to size yourself up with your fellows, with no sense of inferiority of stature. You propose to touch elbows with others, to put shoulder to shoulder, to carry your share of the public burden, to prove yourself a worthy citizen. You hope that the time will come when your experience and your observation will count for something, when men will turn to you for advice and counsel, when they will desire to know your opinions before they enter upon some given undertaking, when your going and coming will be of some moment in the community, when possibly the public service will open to you, when your words will be quoted and your judgment will receive due deference. You are not at all willing to be a nonentity, to be unknown, to live in a back room on a back street, to have no one care whether you are at home or abroad, to have the community entirely indifferent to your existence, to be a cipher among the figures which go to make up the sum of life, an integer on the wrong side of the decimal point, or a minus quantity ; you are not willing to remain a human flint which never by any chance strikes fire.

Lastly, you wish to accomplish something which will endure. This thought may not come to you very often just now, and may be rather vague when it does come ; but it will grow upon you with advancing years. The saddest thought imaginable is that with death comes oblivion ; that all in which you have been interested, for which you have wrought, to which you have given yourself — your very self, that all this may come to an end when your eyes close in your last sleep ; that it has all been so very finite as to deserve no place whatever in the great infinite plan which is being worked out through the ages ; that, after all, you have built with hay and straw and sticks and stubble ; that when your own eyes lose their lustre, there are no other eyes that are shining brighter because at some time you have looked into them with human sympathy and affectionate interest ; than when your hand is marble-cold, there is no hand which still feels the warmth of your grasp in that hour in which you brought new hope to one almost in despair ; that when your heart has ceased to beat, there is no heart throbbing with high aspiration and renewed courage because once you put your

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heart against it as friend to friend and brother to brother ; that not a single human being has found the world better, and the skies brighter, and the horizon wider, and the stars of God shining with clearer light, because you have lived and loved and served in your day. No one willingly chooses such a fate as this. The rather does every man desire the grateful and loving remembrance of his fellows, and strive to so live that many will keep his memory green.

But these three longings of the human soul — for life, for influence and power and mastery, for ability to perpetuate its thoughts and purposes and to build that which abideth — these three cannot find satisfaction in a small and unintelligent and uncertain life. Only the mind which becomes public and large can ever enter into the highest joys of life. And only the mind which is early and thoroughly and wisely disciplined can possibly and surely hope to become public and large. As I have already admitted, you may secure this discipline outside the walls of a college. Some men have done this, but the surest road is that trodden by hundreds and thousands during all the past — the college, rich in oppor-

tunity, in association, in fellowship, in tradition, in all that is stimulating and helpful. Here you will find clearer judgment, a wider horizon, higher ideals of culture and of manhood than you have ever known before. All this will not come to you suddenly; it will grow with your growth. It will not come without effort; you will get nothing at all if you simply stand at the foot of the ladder, with your mouth open, longing. But here as never before will you find incentive and opportunity combined.

Do not for a moment understand me to say that the conditions at college are ideal. Often they are far otherwise, and of this we will talk more specifically by and by. But this much may be said without fear of contradiction: that no sincere, earnest, faithful student, taking a well-chosen course at an equally well-chosen college, ever regretted such action or thought his four years thrown away. No matter what the superstructure is to be, you will always be glad that you laid the foundation deep and broad and strong.

I have been trying to tell you why you ought to go to college. It may help you in making

your decision to know that the best business men of to-day very generally favor the graduate, preferring him to the non-graduate—all other things being equal; and look for more intelligent effort, a wider outlook, a firmer grasp, more rapid advancement than are possible to the average man who has been denied the privilege of higher training. It is entirely true that the college-bred boy must begin at the bottom, and that at the outset he appears to have lost time,—wandering about among the dead languages and philosophy and the history of the past and fine-spun theories of the present, while the “other fellow” has mastered the elements of his business or calling, and is already well up the ladder. But the college man is destined to climb faster and higher. He does not reach the end of his tether nearly so soon as the “other fellow,” and, all other things being equal, he soon masters the other fellow as being simply one of the incidents of the situation. It may interest you to know that about one per cent of the entire population of this country has received a higher education, yet this one per cent holds more than forty per cent of all the positions of confidence and trust

and profit which it is in the power of the American people to grant. For some good reason, your fellow-citizens have thus officially and formally recorded their approval of the results of sound and advanced education. It is especially noteworthy in this connection that as these positions rise in the scale of importance and emolument—and it is entirely proper that you think of both phases of success—the per centum of college men increases. In hewing your way through life there is constant and ample proof of the truth of the old saying that an educated man has a sharp axe in his hand, while the uneducated man has a dull one.

It may be well to remind you that in all technical work the demand for well-trained men is now almost imperative. If you are to be at all successful as a mechanical engineer, as a civil engineer, as an electrical engineer, as a sanitary engineer, as an architect, and if through such callings, or through others like these, you are to advance to such positions as manager of some great commercial organization or president of some large undertaking in the field of production, you will find the courses in the schools of

applied science an absolute necessity. It is practically impossible, now, to succeed without having made good use of such opportunities; and certainly it will be impossible twenty years from now, when it will be too late for you to make good any present neglect. It is hardly necessary to do more than actually examine the requirements of the schools of law, of medicine, of theology, to understand the change which has come in that direction, and the rapidity with which these institutions are beginning to base their own work on that which has earned the bachelor's degree.

So I think I am quite warranted in believing that you are going to college. I hope you are really *going*, and that you are not one of those who are sent. It is not pleasant to be put here or there, by other people, with no consultation of your own wishes. It will make all the difference possible if you are going of your own choice, willingly, gladly. The work which is done under compulsion is rarely very successful, and this is surely one reason why students fail. And I hope you are entering upon this new field with a high courage, born of an intelligent appreciation of the

fact that practically every condition of your college life favors your success. The work of the institution is adapted to the average man. If you happen to be a little below the average in either ability or preparation or determination or will power, you will have to work a little harder in order to hold your own—but you can hold it, by faithful endeavor; never fear about that. These five elemental and fundamental characteristics I hope you will develop and cultivate:—

Sobriety of thought: as the very opposite of the only too general flippant temper of American life. The great questions of time and eternity are not to be regarded as of trifling importance. The problems of life are many and grave, and have taxed the wisdom and the strength of generations of men who have been both wise and strong; and you are not to dismiss them with some smart remark, or with a sneer. It is easy to be “funny” at the expense of serious things, but it is destructive of all mental wholesomeness to be so. I am not suggesting that you become old beyond your years, but that you treat weighty matters with a temper and attention befitting their importance.

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Simplicity of life : for only so will you, as either student or graduate, find time for real life, the life about which we have been already talking together. The constant tendency, in college and out, seems to be toward complexity, toward a vast aggregation of the unnecessary even if not of the positively undesirable, toward customs and precedents and manners which eat the heart out of the day before the real day's work is well begun, which demand hours at night which were far better given to earnest thought and strenuous endeavor.

Absolute integrity : without which one cheats himself of far more than he cheats the world, easily and entirely defeats the very end of his college life, and runs swiftly and surely into entanglement and confusion and dire disaster.

Courage : since the determined will, the indomitable temper, the "I will it" of a born autocrat, the self-mastery which must precede all other mastery — these and more are possible only to the brave soul.

Strength : which is the sympathetic and intelligent development and the successful coördination of all the powers of mind, body, and spirit ;

and without this development and coördination no man is well educated or well trained, nor can he possibly hope to secure the broadest and best education or the soundest training.

But all this means simply that you will undertake your work in the fear of God, which is the beginning of all wisdom ; and will ground your work on righteousness of life, which is the only sure and ever sure foundation. Taking up your new life in this spirit, you need have neither thought nor fear of failure.

II

THE CHOICE OF A COLLEGE

It is settled, then, that you are going to college. The next and very natural question is, what college?

If your father is a college-bred man, you will almost instinctively turn to his *alma mater*. You have often talked of this, while you were at your preparatory work; have talked of it so much that you regard the question as practically settled. Naturally enough — since with this college you are already acquainted, you know its traditions and precedents, you have caught something of its spirit. Your father would like to have you tread the paths with which his feet were once so familiar; would like to know that you are reviving his fame in the old literary society (generally with some classic name); enjoys the thought of your singing the old songs in the one-time chorus or musical

union ; is glad to know that his interest in athletics is to be renewed by having you on the college team ; and very generally favors your becoming one of his fellow alumni. Possibly he has already taken you down or up to a commencement, has introduced you to the president and to some of the older members of the faculty, has had you dine with him at the house of his fraternity, has shown you his old room in the still older dormitory, and has tramped with you for a whole afternoon — over the hills and far away, but with the college town ever in sight. He will not understand why you even think of going elsewhere ; possibly he will object to your going elsewhere. If he is loyal to the crimson of Harvard, he surely will not wish you to enlist with the sons of Eli ; if he has come from under the moulding hand of Mark Hopkins, he will be heartbroken to have you go to Amherst ; if he wears the blue and white of Columbia, he can see nothing good in the small “ fresh-water ” colleges of the interior ; and so on to the end of the chapter.

Now, with some exceptions, it is not going to do you serious harm to go to your father's col-

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lege. There is a very decided advantage in his interest in all this, and in your interest in it, and in a predetermined interest of the college in you. These relations are mutual, and mutually helpful and beneficial. It is entirely natural to give all these conditions very full weight as reasons for your choice. Yet, after all, it may be very wise for you to decide squarely against your father's *alma mater*. It is certainly well worth your while to give this matter most serious consideration.

Remember that the college is not an end but a means to an end. You are not going to college simply because it is the fashion to do so in your segment of the social world, or because your father went, or for any similar or similarly inadequate reason. You are going to college for a very definite purpose, to secure a very definite result. You wish to come into some efficient knowledge of yourself, to secure a reasonable mastery of your powers, to change the rather filmy and nebulous and gelatinous mass called your brain into something with clearness of outline and firmness of grasp, to substitute a steady and powerful mental stride for a rather sham-

bling mental gait, to put grip and grit in place of mental flabbiness, and to lay well either the general or the special foundation for the activities of later life. Now your father's college may be just the place where you can accomplish all this, and then again it may not be the place at all ; and it is proper and right that you inquire into this very closely. Almost no part of our American life has changed more, or more rapidly, or more helpfully, during the last twenty-five years—since your father left college—than education. In purpose and plan, in end and means, in theory and methods, in the general curricula and in all the details of the work, there has been almost a revolution. There have been some excesses, as is true of all revolutions ; but the advance has been wonderful and admirable. It would be difficult to express mathematically, by ratios or proportions or per cents, the gains which have been made. You ought to have the benefit of all this ; and it is only wise, therefore, that you question closely, and even sharply, before you reach a final conclusion.

Speaking in general terms : first, you should connect yourself with a well-known and pros-

perous institution ; for much the same reason that you seek connection with a strong business house or professional firm. Otherwise it may happen that, when you mention your college hereafter, you will necessarily make explanation — which is rather humiliating to say the least ; you will find yourself carrying the college instead of the college carrying you. If you are seeking a business position, you know the value of a strong reference. There are some individuals, and some firms, whose names carry great weight. An indorsement from them is peculiarly helpful, may easily be the open sesame to the very field which you most desire to occupy, the wide door to the broad and beaten pathway to success. This is not the result of the name alone, in and of itself ; the peculiar value lies in the fact that the part of the business world in which you are interested and which you desire to have interested in you, believes that one who has been in touch with such a firm, or one who has acquitted himself acceptably to such an individual, has had large opportunity, has proved himself worthy of it, and has profited by it. This is precisely why it gives a man definite position

and immediate standing to be able to say, "I am a Columbia man," or a "Yale man," or a "Harvard man," or a man bearing the approval of any one of several other great institutions. And this again is why it is really of very little assistance to name any one of the hundreds of still other colleges and so-called colleges; for the only answer, if any, will be either, "That's a rather feeble institution, is it not?" or, "Where is that? I never heard of it before."

Remember that the objection to your attending such a college is not simply that its name will not be of assistance to you after graduation. The objection lies in the cause of this fact. For the college will be known, and its diploma will be honored, if its curriculum, its equipment, its faculty, and its methods, are strong enough to add positive strength to your character and to quicken your development. The fact that it is not known, or is not widely known, or is not favorably known, ought to make you pause and ponder before casting in with it your fortunes and your future.

The college of your choice ought to be prosperous, because the demands of modern education

are great. The best men cost money, and a great deal of money ; an adequate library costs money ; up-to-date laboratories cost money ; and all these are desirable and necessary if the very best results are to be secured. High-grade work of any kind is expensive. You can build a very presentable house with "seconds" in the way of material, and with plenty of paint and putty by way of disguise ; but the first year of stress and strain makes great gaps in it, and shows that, cheap as it is, it is really very dear—since it has failed in its purpose, and the time and labor which have been spent upon it have been practically thrown away. So it is with some so-called education. But the illustration fails in one important point. It is possible to repair and rebuild the house ; but you can rarely make good your loss of sound training. You have but one real opportunity for education, and that is during the formative period, while the vigor and freshness of youth are still upon you, and before the cares and anxieties of this world press so heavily as to preclude attention to much other than themselves. It is a frightful mistake, an inexcusable blunder, to waste this wonderful opportunity upon a mere

name, a tradition or a sentiment. You should guard against this most carefully.

You are to determine also whether you are to go to a college or to a university. In this country we do not yet carefully distinguish these each from the other ; and many educational institutions are called universities when they are not even high-grade colleges. Generally speaking, a college confines its work to the field of the liberal arts, teaching science in a rather subsidiary way, and giving its chief attention to the languages (especially the classics), mathematics, history, philosophy, and literature. The larger part of its work is carefully prescribed ; and if there is flexibility and choice, these are found in and between several fixed courses rather than in abundant electives within any given course. Little if any graduate work is undertaken, and no technical or professional training is offered. The catalogue of a university, on the other hand, shows a large number of separate schools or colleges under one general control ; it offers both technical and professional courses ; and it has a distinct faculty for graduate work. The college faculty will number perhaps fifteen

heads of departments, with enough tutors and assistants to bring the instructional corps up to possibly thirty-five in number. The official roster of a university may and often does show three hundred to four hundred names. The students at a college will number from two hundred to four hundred; those of a university not infrequently aggregate three or four thousand. The work of a college very generally takes the form of definite instruction, daily class work—the class being at least held together by some definite text-book, even if not closely confined to this; in the university the work is more frequently that of lectures, supplemented by independent effort in the laboratories and libraries. The university concerns itself more about technical, professional, and graduate work; the college gives its entire strength to the undergraduate. The university expects more independent action on the part of those whose names appear upon the rolls. The college places teaching power at the very front.

Whether you will choose a college or a university will depend somewhat upon your age, your maturity, and your preparation, as well as

upon what you propose to make of yourself. If you are still quite young ; or if you are immature, thoughtless, or inconsiderate ; or if your preparation, though perhaps sufficient, lacks positive strength and breadth and thoroughness, you ought to choose a college. Generally speaking, the small college is better prepared than is the average university to supplement a lack of self-control by its own constant oversight and direction. Senator John J. Ingalls once said, "I did not get half as much from my college (Williams) as I might and ought ; but as I look back upon myself, at that time, I realize that I should have gone to pieces entirely in a university." Boys may still go to college — ought to go ; but only men ought to undertake the work of true university grade. Even those who are to carry on undergraduate work in some college of a university ought to be unusually mature and earnest and wise and strong, since the university college is often highly colored, in its methods at least, by its relations with more advanced work in the same institution.

Partly because of university mismanagement, or at least indifference or neglect, and partly

through the necessities and conditions of the case, the good small college has at least one decided advantage. You will come at once in contact with the very best men of the faculty ; you will be subject to all the inspiration and uplift which come from daily contact with these men ; stimulating and helpful personal relations are easily and immediately established. Quite the opposite is apt to be true of the university. The strongest men, the most noted men, are giving their time and strength and interest largely to investigation and research, and only meet students in an impersonal way and in a rather indifferent way, in the lecture room. As few if any institutions in this country can afford to have two equally able faculties, one for investigation and one for instruction, the students in lower university classes and those in elementary laboratories are generally under the care of tutors or assistants,—young men, inexperienced men, often low-grade men. Hesitate though one well may in making the admission, yet it is only too true that first-year men at a university very often find themselves in the care of those who in teaching power, in scholarship, and in general

preparation for their work, are decidedly inferior to the masters and instructors of the first-class academies or high schools which the students have just left. This is one reason, perhaps the chief reason, why you need to be especially thoughtful and self-reliant if you are to attend a university. You will find far more freedom at the university, but you should be sure that you can be trusted to enjoy such freedom. It is very well to escape from leading strings if you are positive that you can go alone, that you can make real progress even though you may occasionally fall, that if you fall you can at least rise with your feet where your head lay—and thus gain a length. If you recognize that you need discipline other than self-discipline, choose a college. If you cannot be trusted to divide your own time, to set yourself to your own tasks, to choose your own associates, and generally to do your own work in your own way—by all means go to college. You may fail even then; but there are more chances of success than you will find in the larger field of the university.

It is often urged that the college gives a man the opportunity for firmer friendships, that he

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comes more readily into close contact with his fellows, that he knows more men and knows them better than is possible in the large university. The expression runs in this way: "In college, a fellow knows everybody and everybody knows him ; in a university, nobody knows anybody." There is much fallacy in this. In the first place, the value of acquaintance and friendship is not to be measured by quantity but by quality. The close and lasting and sincere friendship of even one thoughtful, mature, strong man is of far more value than hail-fellow-well-met relations with twenty boys. The few men who spend hours together each day, intent upon a common task, or who sit about a seminar table absorbed in common research or in common discussion, are far more stimulating and helpful to each other than are the Toms and Jims and Harrys who hurrah on the edge of the athletic field, or who always enjoy the light-hearted gayety which follows the close of a recitation — entirely natural and proper and even desirable as all this may be. Further, the larger the number of students the larger the opportunity for choice — and choice plays no small part in

forming helpful personal relations. And, lastly, there is a sense of common origin and common indebtedness and common pride which holds together in most helpful relations even the thousands of graduates of the largest university. The sense of mutual interest, and the willingness to exert oneself for a fellow-graduate, seem quite as strong among the many as with the few, while the opportunities for helpfulness increase in direct proportion to the number of the graduates. An institution with a thousand alumni in each of the four great professions is more than five times as helpful to each graduate as an institution which has but two hundred representatives in each field; because, all other things being equal, the chances of contact are so increased, and the entire field is so much more completely covered, and the ratio of positively influential men is so much greater.

You are also called upon to choose between a college course and a technical or professional course. It is unfortunately true that you may still enter the professions without having secured broad general training—though the standards of all such work are rising rapidly, many of

the best professional schools now demanding the equivalent of an approved college course as a condition precedent to their own work. However, you are still able to pass from the academy or high school or fitting school directly to technical or professional work in many institutions of at least fair standing. Shall you do this, or shall you continue your general-culture studies? That ought to be determined by two conditions only : your age and your financial resources.

If for any reason you have been seriously delayed in your preparation for college work, it may be best for you to take up your special training at once,—trusting to your intelligent ambition and to your earnest purpose to make good at some time in the future, by personal effort, your limited education. Every normal, average American ought to be on his feet and able to assume the duties and responsibilities of a citizen, breadwinner, and head of a household by his thirtieth year at least. He ought to look forward to this, to plan for this, and to demand this of himself and of his instructors. This means that he ought to be independent and self-supporting at the age of twenty-five. If modern

education—general and professional—is so long drawn out as to prevent this, then there is something entirely wrong in the system. It is worse than absurd to say that a man reaches his majority at twenty-one, that citizenship may then be his, but that for years afterwards he must be dependent upon others for his maintenance if he is to be well qualified for any of the constantly multiplying professions. This is to bar the approach to the professions and to all high callings with gates whose locks answer only to golden keys; and this will not be tolerated in this country when the fact is once clearly known.

If, therefore, you are so situated that you cannot take a full college course and be at your life-work by your twenty-fifth year, it will be better—with rare exceptions—to shorten your course and go without your bachelor's degree. But take what general work you can before you begin specializing. The broader and surer the foundation, the more stable and durable and satisfactory will be the superstructure. Do not let any foolish suggestions or kindly intentioned advice to the contrary of this have any weight. Education is a matter of time, and of consider-

able time. You can acquire information rapidly, but that is quite another matter. It is not so much what you know, as what you can do with what you know. One expert with a rapier is worth three thick-witted sluggards armed with broadswords. You need constant and prolonged mental exercise to give you full mastery of your powers, to make you alert and accurate and shrewd in scheming, and irresistible in onset. Get as much of all this as possible before turning to your technical training, and you will find the latter far more easy to master, just as one who has taken a good course in general physical training in a well-appointed gymnasium the more readily masters the use of the gloves or the foils.

We have already spoken of the possibility of pecuniary embarrassment. All that need be said again and now is that it is better to borrow than to lose the opportunity ; only do not mortgage the future too heavily.

One more choice must be made : will you attend an institution located in some large city, or in a village or small town ? If you are to go to a technical school — as, an engineering

school or a school of architecture—the one located in a large city is to be selected without hesitation. Such aggregations of population invariably and inevitably contain the best possible illustrations of the work to which you are to devote your life. Any city of three hundred thousand population and upwards will be one vast free laboratory and museum for you. Every street has its lessons. Life under such conditions is an education in itself. The opportunities furnished by such a location give an almost infinite advantage to the bright, earnest fellow—with his eyes and ears wide open. And this is true, also, as to those who are studying for one of the four learned professions. The incipient lawyer finds courts of every style and title in which to study forms and methods, theory, and practice. The student of medicine and surgery has up-to-date hospitals open to his inspection, and the work of most renowned practitioners constantly under his eye. One who is to minister to the spiritual wants of men has opportunity to study every phase of human life, as well as every form of ecclesiastical organization; and the would-be teacher may investigate

every possible grade of educational work, public and private. It is absolutely impossible to find even a tithe of these opportunities outside the larger cities.

But if you are to carry on the general-culture studies only, for a while at least, there are decided advantages in the village or smaller town. There are quiet and repose which the city never grants, which the city ever destroys. Hours of meditation, so strengthening and inspiring, are far more readily yours than when you are in the stir and whirl of the town. To those who come with open eyes and mind and heart, nature still speaks a varied language. The pace is not so fast, the battle is not so fierce, the struggle is not so strenuous, the strife is not so hot. The cap and gown, the cloister, the secluded quadrangle, the lonely midnight vigil with ancient worthies—these seem far more in place.

Two things you will carefully keep in mind, however. First, when the entire community turns about the college, when the institution through its students and faculty dominates the town, when the college gives color to the social life and is practically indispensable to the very

existence of the community — then there is often developed among the students a spirit of lawlessness, an undue sense of their own importance, a self-conceit, a very barren intellectual pride — all of which are absolutely fatal to sound growth and to true advancement. Second, the civilization of the twentieth century is surely to be of the urban type. The changes in population during the last twenty-five years prove this most conclusively. Our mastery of all the powers of earth and air seems to result inevitably in bringing men closer to their fellows. Civic life, civic manners, civic morals are to be ours from this time forth. The great problems which we are to solve, in every conceivable direction, are all civic. That institution, therefore, will be most truly helpful, and its graduates will receive most recognition and renown, which most quickly and completely and helpfully puts its students in touch with civic life, in mastery of civic life ; and such contact and such mastery are most surely and most readily and most naturally found in the urban university.

III

THE SELECTION OF A COURSE

IN your choice of a college, you will be guided somewhat, perhaps even largely, by the course of study which you desire to pursue. In these days nearly every college offers more than a single course, while in all institutions at all prominent there is much freedom of movement. Reference is now to the various courses, and not to that which is generally known as the elective system, which bears more directly upon a possible choice of subjects within a given course.

Taking into account the choice of a college as well as of a course, the field which you may traverse is a wide one, and the possibilities of selection are many. First, there is always the somewhat old-fashioned but very desirable course containing Latin and Greek, and leading to the degree of Bachelor of Arts. Then there are courses without Greek, substituting French or

German (or both) for this classic. There are courses with the modern languages only, to the exclusion of both of the classics. In one course, quite popular, it is possible to give special attention to the three fundamental sciences: botany, chemistry, and physics. In another, very deservedly growing in favor, the key-note is history and political science. If you are to study law, you may have your undergraduate work colored largely by civics, economics, sociology, and American history. If you are to prepare for journalism, you will be encouraged to strengthen yourself in English. Some institutions permit a student to carry an unusual number of subjects bearing especially upon finance and public administration. To these, and more, must be added the more strictly technical (undergraduate) courses now offered in many institutions of higher learning, especially in universities founded upon land grants from the general government, and generally known as state institutions; such as the courses in civil engineering, electrical engineering, mechanical engineering, mine engineering, agriculture, horticulture, forestry, architecture, ceramics, chemistry, and metallurgy.

In addition to all these, it is now quite possible to find, in colleges and universities of excellent repute, special or "short" courses for those of mature years, not seeking a degree or other academic recognition, but desiring to add to their earning power or to enlarge their general efficiency.

It is generally — not always — true that the early work in these courses is of such a nature that if you find you have made a mistake in your choice, you can turn into another course, say not later than the close of the first year, without serious loss of time and effort. Of course, from the standpoint of general culture you will be at no loss whatever; for a year's honest work in college is never thrown away. But if you must reach the goal of a degree within a given time, a false start or a by-path may cost you much trouble. Under such conditions, you should determine your choice with great care.

The more highly specialized your course, the more certain ought you to be that the end is that which you desire. To put three or four years' work upon electrical engineering when you may wish to study medicine would be folly indeed.

To specialize in the sciences will not prove the best door to literary success. It is quite necessary, therefore, that you know yourself and your purposes, something quite definitely of your capacity and powers—and you should note the clear difference between these two—if you are to make a wise selection of your work. In the inefficiency or inexactness of such knowledge the college finds one weakness and one danger in multiplying courses, or in enlarging the number of electives within a course.

For very few young men know themselves at the age at which they enter college; and I think that others know them even less accurately. Granted all that may be said—and much may be truthfully said—about the rapid development of the individuality of the American boy, of the shrewdness and acuteness and the maturity of judgment which are his at (say) eighteen years of age, two facts remain forever beyond dispute. First, there is enough difficulty in changing from one field to another to make most men dread this and avoid this—even when conscious that an error has been made. So they remain fixed in callings in which they meet with but only ordinary

success, because of only half-hearted devotion. Second, most men who seem to have found their true places in this world have found these by trying several places. Of this there are illustrations without number. Once in a while — rarely twice in even a great while — men seem to go to their life-work with unerring instinct, from the very cradle. But the boy who “has always been making some kind of machinery” does not necessarily succeed as a mechanical engineer any more than the boy who “has always been doctoring sick cats, and setting the broken legs for all the dogs in the neighborhood” (“a born bone setter” as the phrase once ran) is a natural doctor; the kind of doctor, by the way, of whom people will do well to beware. It is because of this uncertainty of purpose and this ignorance of self that the wisest educators and the most thoughtful students of mankind have always given such loyal adherence to the general-culture courses, and especially to the classical courses.

This adherence does not mean that all culture power is denied to other courses. It is simply an insistence upon that broad and humanizing work which has been and which ever will be one of the

best and surest foundations for large and generous life. If you really desire to find yourself, you must look yourself all over. It is no more satisfactory and conclusive to stare steadily and only at your mathematical faculty or your linguistic ability, than it is to examine only your fingers or your toes. It is not a question as to whether manual training brings some general culture as well as mere dexterity—no one whose opinion is of the slightest value will deny that the two may go together; it is a question as to what line of work gives the greatest general culture. You are less concerned about the depth and thickness and strength of the foundation wall on one side of the building, and more concerned about the breadth and general sufficiency of the entire foundation. You are not yet sure about the building which you are to erect upon these foundations—and they ought to be large enough, and strong enough, to carry anything you may wish to build. You cannot erect a comfortable residence on a six-by-nine cellar wall. It fell to my lot once, speaking for a large number of his fellow-citizens, to offer a gentleman peculiar recognition and promotion. “I must

decline," he said to me privately ; " I know my limitations, and I am not equal to the task. My early education was neglected, I was allowed to go to my life-work without completing even my high school course ; and at forty years of age I am at the end of my rope." I did not quite believe this, but he was firm in his sad decision.

Broad, general culture, secured by sound methods and under the guidance of inspiring teachers, becomes a magic wand waved over your entire nature. Just as particles of steel will leap from the dust to kiss the face of a magnet passed above them, so the best that is in you will come to the surface under such training. You will begin to see yourself in true perspective. You will learn what manner of man you really are, what sort of a world you are in, who and what are your companions, what was your origin and what is your probable destination ; and what you had better do about all this, under the circumstances. You will come into some measure of self-control. The powers of concentration and application will be developed. An old farmer once told me that he liked to have college-bred boys work for him : " You don't have to tell them

everything and you don't have to tell them the same thing twice. They have some discretion; and they have memories that will last them over night." You will find your general horizon widening, you will be able to see several objects at once and to see each distinctly. You will have learned that while with mathematical accuracy two and two always make four, by adding a certain amount of personality the result will very nearly equal five.

I have seen so many men crippled by inadequate training that it is hard to turn from this appeal for general culture. Of course, what you will get out of it all will depend entirely upon yourself. In the quaint but forceful phrase of the common people, all education can do is to help you to make the most of yourself. This should be kept clearly in mind in selecting your course. In middle and later life you will not be measured by your possessions, but by your usefulness, your efficiency; not by what you have managed to get out of the community, but by what the community can contrive to get out of you. Even your material success will depend upon the quantity and quality of the service which you can render.

A man is worth to himself just what he is capable of enjoying. This means the utmost enlargement of his capacity. He is worth to the world just what he is capable of imparting, and this means the utmost development of every power. These two, capacity and power, form the truest standard, the most accurate measure, of every man. Anything less than this highest development, this making the most of yourself in a very literal sense, is not only withdrawing yourself from the best that may be and contenting yourself with the less that is, but is robbing the state and society of effective manhood. Endeavor to determine, therefore, which course will be most helpful in the matter of your general growth. You should make sure that you are a man as well as an engineer, or a lawyer, or a scientist, or a minister, or a doctor, or a teacher — really, you should be a man before you are any of these and as a condition-precedent to becoming any of these. It is not necessary to choose between the two; you can be both, you ought to be both — but you will be the more sure of large and enduring success in any special work if you bottom it upon broad, general culture.

You ought to make language the centre and core of your college course. The mastery of one's mother tongue is of the very first importance, from every point of view ; but you really cannot master English, in any true or large sense of the words, without knowing something of other languages. I push language work into this prominence, not because of any personal interest (I have never taught other than English, and that but for a short time), but because the very nature of language seems to demand this recognition. Remember that in all your education you are never to prefer mere erudition to power. You must increase your knowledge, of course — rightly, and on many lines ; but do not be deceived into thinking that the increase of knowledge is all that is desirable or is the most that is desirable. The most desirable growth is in the ability to use knowledge effectively. A man with a poniard which he knows how to use is better armed than if he has the finest Damascus blade which he cannot wield. Further, there is no vital, sane, sure intellectual life except that which is largely shared with others. Nowhere is there more complete exemplification of the truth that he who

would save his life loses it, that there is a giving which is a getting and a withholding which is simply a scattering abroad. There will be no true interpretation of yourself except in relation to others; and you cannot interpret yourself to others except through language. You cannot awaken intelligence without awakening at the same time a very rational and imperative desire to extend intelligence; and you can only extend it by means of language. If you do not extend it, the awakening will avail but little; without movement, all life soon dies.

Nor can you even think clearly without a good and sufficient command of language. The student who answers "I know but I cannot tell," simply does not truly know. Certainly the mental process can only be final and complete when it has clearly and completely expressed itself—to itself, at least. If there has ever been a great mind without a great mastery of words, the world does not know the fact; the world cannot know the fact. Only by this more perfect knowledge of language can you possibly hope to understand either the present or the past, can you project yourself upon either the present or the future.

It is especially true in a country like our own that the tongue-tied citizen, the man who neither by pen nor by the spoken word can express his thoughts and hopes and fears and purposes and desires, is far less effective in his citizenship than one who has full power of speech. No matter what may be your profession or calling, thought and expression must be commensurate. Language is the instrument of thought, but it is also the very embodiment of thought. Thought simply cannot live without language; not necessarily spoken or written, but used to clarify and crystallize thought. To master language is to have full liberty in the intellectual world, is to master the human life which language infolds and unfolds.

Next to language, you ought to select a course which will insure you ample training in history, especially in American history, and in civics. No man can be an efficient citizen who has not ample and clear knowledge of the work of his father and of his father's father, and of the civil system under which he lives. If you are to be a man among men, to play a man's part, to exert some influence in public affairs, you should seek

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and secure sound training in these all important, all pervasive subjects. Never forget that the public business of this country is the private business of every adult within its borders. Only as we realize this and actively and intelligently participate in the public business, can we hope for a right or a righteous administration of public affairs. The importance of instruction in American history, and in what may be termed the questions of the day, is now so clearly recognized that not to give these subjects a definite and assured place in the curriculum is to score against the college or university from the very start. Other things being at all equal, you are safe in determining your choice of a college by the recognition given these branches.

Knowing that you will have adequate opportunities in the study of your mother tongue, of its literature, and of some of the other languages kindred to it, from whose confluence flows the great stream of English which is now so insistently and powerfully overflowing the known world; and having selected a course which includes history and civics (or political science, to use a more generic term) — it really matters little

with what else you occupy your time. You will of course get enough of one or two fundamental sciences to quicken your appreciation of the scientific temper and method, and of the great results which have followed the incoming of these. You will take mathematics for the sake of the effect upon your reasoning powers. (Mr. Webster is said to have gone over his plane and solid geometry every year of his public life, to strengthen himself in all the processes of logic.) Above all, you will be sure to undertake at least a few things which you do not like; since the fact that this or that is distasteful to you shows the desirability of strengthening that particular part of your mentality to which the particular subject does not appeal. Further, you should give yourself the discipline of attacking and mastering much that presents a repellent front. The greater part of the world's work becomes more or less distasteful to those engaged in it, and is oftener accomplished under pressure of necessity or of a sense of duty, than from inclination. You should learn to do such work in that way. The value of examinations still lies largely in the fact that they compel the student suddenly to

pull himself together, to concentrate all his energies, and with unusual staying power and in a masterful temper to meet one of life's many emergencies. So the value of many themes is to be found in the downright hard work required to drive yourself through with the task.

In selecting your course, or the subjects within the course, there is no reason why you shall not pay considerable regard to your probable future, while keeping fast hold upon general culture. If the chances are that you will study law or turn to journalism, then as far as possible strengthen yourself in political and constitutional history and in political science. If you will probably practise medicine, you should give special attention to the various forms of biology. If you hope to enter the field of letters, add to your prescribed work much of language and literature—especially along the lines of criticism and construction. If you are to expend your strength in the business world, take special work in economics, banking and finance, and in general administration—both public and private. If you hope for preferment in politics, using the word as entirely synony-

mous with the public service — and using these latter words in their ancient and honored though somewhat forgotten meaning of serving the public — you ought to dwell upon the elements of the common law, upon institutional law and the history of diplomacy, upon constitutional and political history again, upon the industrial history of this country. If you are thinking of the ministry or of teaching, your best and most important work will lie in psychology, physiology, sociology, and education. Some institutions now make special provision for so fusing the undergraduate work with that of the graduate in the professional school, that some credits in the last college year will count as credits for part of the strictly professional work which is to follow, thus saving from a half year to an entire year. An institution whose management is as wise and large minded and helpful as that deserves your careful and appreciative consideration.

Just a word further as to the special or “short” courses offered by some institutions. If possible avoid them. If for any reason you are so late in beginning your college work that you are

positive that you cannot graduate, or if you are so desperately poor that you are assured that you can have only half of the educational loaf, then you may rightly consider these courses. They are much better than nothing, — generally they are carefully planned, and they are made as effective as possible under all existing conditions ; but you should turn to them only under pressure of most dire necessity, and with the keen sense of the loss which the courses entail — a loss which ought to be positively unavoidable before it is patiently endured. It is rarely possible to make good this loss if by some unexpected good fortune you are enabled to complete the work for a degree. Much valuable time is thus thrown away, and more than once I have known men forever deprived of academic recognition because they found it impossible to bring together, in a way which would count toward a degree, scattered work which they had undertaken under the impression that “it was just as good as a regular course,” or was “more practical,” or because when they entered college they could not see their way clear to the finish. Let the “short” or special courses alone, then, unless

your thin pocket-book or your advanced years positively demand this sacrifice.

Your wisest adviser in all this matter ought to be the president of the college, or the principal of your preparatory school. The best members of a college faculty are only human, and quite generally (and quite unconsciously) are influenced by their devotion and their loyalty to their respective departments. Their chosen life-work naturally and inevitably colors the glasses through which they look at the work of other departments. The president is presumed to see things in a somewhat better perspective, to have a broader outlook, to more wisely relate the departments to each other and to the great world outside. But the man who ought to know you best, and to know the best for you, is the principal under whom you have spent at least four of the most productive years of your life. A wise and loving teacher is about the best friend a boy can have, in any event. In no other direction is this affectionate interest more helpfully manifested than in aiding the boy to make a wise choice of both college and course. It is a rare opportunity, which every teacher ought

to accept as burdened with unusual responsibility, yet as bringing a lofty privilege. To set the feet of a child well within the beaten path of knowledge, and to see the growth in grace and strength and favor with God and man which is sure to follow a wise choice of ends and means — this is the very highest reward.

IV

THE FATEFUL FIRST YEAR

WELL begun is half done, runs an old proverb, and it is quite literally true. This is why your first year in college is one of the most important years of your life. So pervasive and far reaching are its results that the adjective fateful is well chosen. If you are so strong, so industrious, so faithful, so honest with yourself and with others, that you succeed, there is little danger of failure in any undertaking of your later life. On the other hand, if you prove weak, and indolent, and disloyal, and dishonest, there is but slight chance of your ever doing anything really worth while. There have been, and doubtless there always will be, some very notable exceptions to both rules ; but they are easily recognized as exceptions, and as quite rare exceptions at that. The reason for this is plain. Just as in later life the bones

become so calcined that it is not only quite impossible to undergo physical training which might secure betterment of form but almost dangerous to undertake such work ; so the habits of concentration, persistence, industry, and faithful endeavor—or their opposites—may with extreme difficulty be broken down or changed. It is a very difficult task to make over a man in middle life. The habits formed during a college career, the momentum there acquired, send one well along to middle life without much hope or danger of change.

Your freshman year is preëminently a year of transition, and transition periods are always doubtful and distressing and dangerous. You have ceased to be a schoolboy, and have become a collegian ; you are no longer a pupil, but a student ; you are no more under tutelage and supervision as to every detail of your work, but you have come into a greatly enlarged freedom. You are uncertain of yourself, of your immediate present, and of your entire future. All is new to you, very little that you have experienced is helpful to you ; you are a beginner, and a freshman in a very strict sense. You are neither boy

nor man. You still have many of the tastes and habits of the boy ; there have come to you some of the emotions and ambitions and aspirations of a man. This condition creates very serious difficulties in determining your relations to others or their relations to you. If you are treated like a boy, you resent it and become unpleasantly aggressive. If you are treated like a man, you are disappointing—and you yourself constantly ask those in authority to remember that “boys will be boys.” I am writing very frankly, because you really ought to see this matter exactly as it is.

This first year is one of adjustment. You are to get your bearings, to find the true point of perspective, to discover yourself. It is as though the curtain had risen upon an entirely new scene ; and your place on the stage, your cues and exits and entrances, your lines, are all to be learned. You will find less of the letter and more of the spirit, less of memoriter work and more of comprehension and positive assimilation, less of recitation and more of discussion, less of the single text and more of collateral reading, less of mechanism and more of life..

Your work will be more difficult, but will be more enjoyable; your road will be somewhat rougher, but the end of the journey will bring all the more pleasure; your effort will be more wearing, but the achievement will repay in far greater proportion.

This is a year in which you are to establish precedents and to fix habits. If you go about your work systematically, in an orderly way, with a definite movement, you will not depart from these methods in later life. If you are loose, and disjointed, and slack-twisted, and permit yourself to become mentally frayed-at-the-edges, the chances are against your ever pulling yourself together and going about any task in a really masterful way. Start right, then, with accuracy and promptness and snap and vim, and every day of your life will find you moving more easily and more surely and more successfully. Dawdle, and shuffle, and evade, and whine, and your fate is sealed. May God have pity on you, for you may be sure man will have none. Long before you have reached even middle life, you will have been cast into the human scrap-heap — worthless. It is a sad fate, ter-

ribly sad, and peculiarly sad because so wholly avoidable.

In college you are beginning life. Some people will tell you that you are preparing to begin life, but do not believe them. Do all you possibly can to prove that the contrary is true. To exist is easy, almost too easy; but to live is a far different thing. You are not going out into the world; you have already entered the world. The question of self-mastery is not to come to you by and by; it is with you at this very moment. It is not in the distant, indefinite future that you may be called into action; the call is even now in your ears. You may sit among the favored sons who are princes, or below the salt with the hirelings — it is for you to determine, and you are to determine now. It is for you to say whether this is to be a year of promise or a year of failure. If of promise, there is almost no doubt of fulfilment. If of failure, it will be failure dire, disastrous, and final. In my observation of more than a quarter of a century, I have rarely known a man to be much other than what his first college year made him, or left

him. The exceptions are not so rare as to make you hopeless, but they are so rare that you ought to strain every nerve for success.

It is especially true that the college work of the last three years is peculiarly dependent upon the thoroughness and accuracy of the work of the first year. If your freshman mathematics are treated carelessly, you will go deeper in the mathematical mire each term and each year thereafter; and while you may possibly secure the "pass" in the mathematics of the general course, you will lose all the training and mental development peculiar to this study, and you will become totally unfitted for any technical work whatever. If the details of construction in language work are slighted and slurred, you will never acquire that ease and freedom of movement which alone assures the enjoyment that comes from companionship with the best spirits of the past. If the sources of history are not thoroughly explored, you cannot sail with delight upon that vast and increasing river of human events whose onflow has brought us all the richness and gratification of the present. If the beginnings of science are not mastered, you

may be sure that you will not acquire that habit of accurate investigation, that unwillingness to be content with vague and general statements as to "more or less," that insistence upon knowing whether it is more or less and exactly how much more or how much less, which are so very essential to all lasting success under present world conditions. If you would be happy and care-free in your later course, start right.

Are you to room in one of the dormitories or at a private house? That will depend largely upon yourself and upon conditions. If you are reasonably sure of yourself, if you know that your moral backbone is in place and is in good working order; if you are prepared to fight to a finish all the direct and indirect, the known and unknown, temptations of mass life—then chose the dormitory, provided always that it is well managed and clean and in a thoroughly approved sanitary condition. But if you are at all in doubt, give yourself the benefit of the doubt, and go to some private house during your first year. There will be some restraints, of course; but these will be helpful rather than merely irksome. The sense of responsibility, of

relief from a certain accountability, of freedom from restraint, is precisely that characteristic of life in a large city which makes such life positively dangerous to all but strong, self-contained men. By some strange fatuity we tend to revert to barbarism, and we constantly need the pressure of restraint placed upon us by known and fixed relations to others. It will be a good thing for you, in every way, to know and feel these relations ; and you will be spared much that would unduly vex and try you, and waste your time and strength, in this first year in which you need about all of both time and strength for the work immediately in hand. You need not be a recluse because your room is in a private house. You should board elsewhere, and make table companions at least of your classmates and others ; and you should be much among men. But your room should be your castle, to which you can retire at any time and be sure of carrying your work without the slightest fear of interruption. This privacy and these quiet hours are all the more assured to you if there are no other students, or but few other students, rooming in the same house.

But after the first-year battle is over, and you have fairly won, and feel sure of yourself and of your position—then go to the dormitory, or to the fraternity house, or where you please. The more constant and intimate your contact with men and affairs the better: always subject to faithful work on that part of the curriculum then under consideration. This is perhaps a proper place in which to urge that during the last three years of your course you ought to meet and know as many men as possible. To come wisely and studiously and helpfully in contact with your fellows is a large education in itself. Nothing so completely repays study as man, or men. Rocks may be exceedingly interesting to the geologist, and bugs may seem to satisfy all the higher cravings of the entomologist; but man is surely of higher importance and of greater interest than either. Cultivate man, therefore, for the benefits conferred as well as received. You will not always be the recipient; there will surely come a time when you can give and give freely—wise counsel, encouragement, friendship—a giving which in itself will prove a getting, and a getting even more abundantly. You need

not have many friends, probably you will not have many ; but you ought to have a large list of acquaintances. The larger the variety of types, the more valuable will be your contact with them. The strength and completeness of a composite picture lies in the number of sitters ; and if you are to know the world at all well, you must know it along world lines. No single habit or power will be more helpful to you in later life than the habit or power of grappling with men and holding them fast to you, with a sense of pleasure in their acquaintance with you. I have known many men whose general success seemed to turn upon this one characteristic, and I have known many men who utterly failed because they had none of this power. I well recall a student who, because of friendly banter, sat down to see how many of his fellows he could name and so describe as to enable us to identify them. When he closed at something over three hundred, I think we all felt that he was on the high road to success, no matter what might be his chosen path ; and the passing years have approved our opinion. This is one reason why there is peculiar advantage in the large univer-

sity. Once I heard a student complain that there was little or no companionship possible at the university where he was getting the last half of his undergraduate course. Referring to the small college where he had been a freshman and a sophomore he said: "There I knew almost everybody, here I know almost nobody." Yet careful inquiry showed that of some five thousand students he knew reasonably well more than two hundred, while at college he could only have known one hundred and forty-three even if he had literally "known everybody"—since those were all there were to know.

It is this breadth of acquaintance which is peculiarly and practically helpful to a man after he leaves college. No men are quite as warm and cordial and friendly and unselfish in their relations as are the alumni of any given institution. There is no little enlightened selfishness, then, in cultivating men.

Are you to have a room-mate during your first year? Not unless all conditions are extraordinarily favorable. If you are positively sure of your man,—in mind and purpose and heart and temper and soul and strength,—take him if you

wish. Even then, the chances are that there are characteristics of your own which make it more desirable that you fight out this first year's battle alone—entirely alone. It is almost impossible for two room-mates to be so evenly balanced that one does not come to depend unduly upon the other. It is difficult to conceive of a worse mental habit than “studying together”—entirely different from a conference at the close of the work; and one or the other of the participants is sure to go lame before the end of the race. There is grave danger, also, of a certain moral dependence, a leaning of the one conscience upon the other, which naturally and inevitably results in moral flabbiness, and in a general inability to use one's moral legs. There is great and entirely reasonable pleasure in the intimacy which comes from sharing the same room; and some of the most delightful and inspiring and lasting friendships have begun in this way. But there is time for all these later: when you have your second wind, and know the course and the pace, and are running the race easily and without the stress and strain of the first half. The slower you are in making friends, the more care-

ful your choice of those with whom you are to be intimate—the fewer you will be compelled to throw aside in the final analyses; and the discard is always unpleasant if not positively painful.

Now, as to your use of time. You are to carry the equivalent of at least three studies or “hours,” each of five week days. The general educational rule is that for each hour in the lecture room or class room the average student will spend two hours in preparation. This means nine hours of work each day. But one study is quite likely to be a science, in which two hours in the laboratory count for but one hour of outside work. This will make ten hours a day. You should have at least eight hours of sleep. To dressing and undressing, bathing, shaving (for you have reached this great distinction!), and other personal matters, you will give at least an hour and a half. To your three meals (including going and coming, if they are not taken where you room, and the few moments of social intercourse both before and after each) you ought to give at least two hours. You should have at least one hour for exercise: definite, intelligent, spirited, and al-

ways out of doors if possible. You have left, then, only an hour and a half of each working-day for the hundred-and-one extras, the emergencies, the unforeseen matters, the multitudinous demands of the public college life, the amusements and the creature comforts of existence, your correspondence, all the minor incidents which so continuously press upon time and strength and attention. A well-ordered, carefully regulated life, therefore, becomes an absolute necessity.

I press this somewhat sharply and insistently, because so much depends upon it, because so many men have gone to pieces through neglect of this, because so few are careful to conserve their energies by a systematic use of time and strength. There is no thought of hard and fast rules. I have little patience with that temper or habit which makes it impossible for a man to study Greek except in a certain chair in a fixed corner of the room and at a given hour ; or which makes a man lose something really worth while because at that same hour he had agreed with himself to do some other and far less important thing. All that is sought

is to make such an exact and mathematical statement of the demands of each day that you will see clearly the necessity of methodical effort, of an intelligent apprehension of what you are facing each day, and of the utmost faithfulness and loyalty to the work in hand. A margin of ninety minutes each day is very easily dissipated and gone, without one's realizing it; and every minute lost thereafter is a step on the road to student bankruptcy. When one recalls the many daily incidents which draw upon a student's time, it is not difficult to understand the demand for stern self-control, especially during the first weeks of adjustment to all that is so new and strange. It is because you are so necessarily and so wholly inexperienced in this matter, and so extremely liable to go wrong and let your time be frittered away in a manner that can bring you only disappointment and discouragement and probably failure, that I make so much of this one feature of your new life.

Let us express all this in figures, and see how the average day will be divided and spent. Remember, this allotment is made upon a basis

of three courses only, with no "conditions" to be made up, or other extra demands upon your time. If you are carrying scientific or technical work, the chances are that you will have nearly one-fourth greater demand. But with three hours, each day, or fifteen hours each week, your time will be spent about as follows:—

Rise at half past six and be ready for breakfast at seven. At half past seven leave your boarding house for the class room. One hour—from eight till nine—will be given to a lecture. Study from nine until eleven, at which hour will come your second lecture. It will take a half hour to clear up odds and ends and get to your luncheon; and one of the wisest things you can do is to give the hour after luncheon to light exercise, lounging, and social intercourse. From two until four you are at your books again, with the last lecture hour running till five. From five until six you ought to be on the athletic field or in the gymnasium—and it will take a half hour more to get your bath and "rub-down," and reach the dinner table. By half past seven you will be in your

room and ready for work ; and three busy hours take you till bedtime — half past ten.

Whatever the variants may be, that is quite a fair picture of the well-ordered life of the average college man. You will easily see that he is constantly on the danger line, as well as on the firing line. An evening at the theatre, or with friends, or made inefficient by an attack of the blues, or given to some college function, makes a sad inroad indeed ; and a decided loss can be averted only by a most industrious use of Saturday. But as your work progresses you will find that even Saturday furnishes less and less of a margin ; for that will be given largely to the many extra demands constantly arising, to preparation for public debate, to the discharge of duties as officer of one or more college organizations, to writing some theme, to some athletic or other college function, to some special reading and research in the college library, to shopping or other necessary petty business for yourself. These, and more like these, will soon entirely fill each holiday or half holiday. Your regular work must be accomplished within the five days of their equiv-

alent, or it will not be accomplished at all ; and to accomplish it you will need some such definite working schedule as I have suggested.

President Hinsdale used to tell of a competition between James A. Garfield (when he was a student at Hiram College) and a fellow-student, which was so close that the entire college became interested ; and students were in the habit of watching the windows of the contestants, evenings. Garfield's competitor was the more brilliant fellow of the two ; but the students finally discovered that Garfield had laid out the work of each day very methodically, and that at night his light burned about twenty minutes longer than that of his competitor. "The methodical work and the extra twenty minutes won !"

There is another result of this regular and methodical work which in itself more than repays for all real or apparent sacrifice ; and that is, that the dread of examinations is practically unknown. The chief value of a properly conducted examination is that the student cannot determine in advance what is to be either its general course or its more specific direction. He is suddenly obliged, therefore, to face an emergency, and to

call all his powers into action. But just as constant and faithful work in the gymnasium takes away all the fear so often manifested by an amateur, because the expert has come into reasonable mastery of all his physical powers and knows exactly what he can do with his body, so faithful daily effort enables a man to move so easily and so freely in the world of ideas that he no longer fears a fall. He has such a mastery of the subject that a sudden call to tell what he knows about it has no terror and does not disconcert him in the least. This is far and away better than a constant fluctuation between idleness and indifference, and repeated cramming. Many a time during his life a man is obliged to increase his information upon a given subject and to increase it largely and suddenly ; and for one I do not object to occasional cramming, since it is an experience not without practical value. But the all-around cramming which is so often made necessary by continual neglect of daily duty is one of the most disastrous practices imaginable. It is hardly too much to say that it were better not to go through college at all than to go through in this way.

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One last word as to methods : do not let your work intrude upon the hours of the Sabbath. If you are wise you will keep that day sacred to that "other life" which every man, especially every hard-working man, ought to recognize and cultivate. Nothing so emphatically marks a country as Christian, as the general observance of the first day of the week by the cessation of regular business or week-day toil. The certainty and frequency and regularity of the recurrence of this day of total rest is one of the greatest blessings in modern life clearly recognized as such by any well-constituted society. We all need to guard most carefully against that weakness which inevitably follows upon unremitting strain ; and most of us ought carefully to avoid the cramp and narrowness which surely come from being engrossed in one calling or in any one line of work. The Sabbath should always bring you freedom and enlargement. If you desire "to love mercy, to do justly, and to walk humbly,"—and better, saner, or more wholesome life than this, no man has yet known,—you will be in some regular place of worship for at least one service of the day ; "for two reasons—first, because Christian-

ity is essentially an ethical religion, by the teaching of which every moral being may profit ; and second, because it is an unhappy thing for a man, a member of the social organism, to withdraw himself from all part in that which, according to Socrates, is the most distinct act of a reasoning animal, the acknowledgment of the great common source of all existence, of all reason, and of all excellence." The rest of the day may be spent as your intelligence, your sympathies, and your conscience may permit. It is a good day for good deeds : for an hour with the sick, for a long and earnest talk with a friend, for a quiet walk abroad, for helpful and stimulating intercourse with those older than yourself, for reading on lines for which the work of the week gives you neither time nor inclination — " a long swim in the broad sea of genial human sympathy," as some one has put it ; for a letter home ; for some generous gift of time and talent in behalf of fellow-beings who are less fortunate than yourself ; whose hopelessness needs your courage, whose ignorance or suffering or weakness makes a rightful and strong claim upon your knowledge or happiness or strength.

82 *The College Student and His Problems*

In this matter of observing the Sabbath, as in all your college work, it is better to be a little too serious than to be a little too frivolous ; it is better to hold the reins a little too tightly than to be in danger of letting them slip through your fingers, or of not holding the reins at all.

V

FRATERNITIES

FRATERNITIES, or Greek-letter societies, or secret societies, are now known in nearly every college in this country, and constitute one of the most important factors of college life. The resident or undergraduate membership of each varies from fifteen to twenty-five in number. The older and more wealthy of these organizations own chapter-houses, which are more or less luxurious club-houses, while the members of others rent either houses or rooms for common occupancy.

This coming together of young men of similar tastes and purposes is entirely natural, and is to be expected in the college as it is in society at large. Add the piquancy of secret rites and ceremonies, and the comforts of a home, and the attractions to fraternity life become very strong. A young man who promises to make a good student record, or who for any reason seems a desir-

able addition to the charmed circle, finds himself almost at once among friends, and establishes delightful relations which, often, perhaps generally, are of lifelong duration. When, as a graduate, he occasionally returns to his *alma mater* or visits another college, he is at once at home again, he passes readily to the very penetralia of college life, he is easily *en rapport* with all that is passing ; and in many ways he has a decided social advantage over fellow-graduates who, as students, did not enjoy the comradeship which these organizations offer and foster.

Of course, there is another side to all this. There are fraternities, and fraternities. The character and personnel differ from year to year, and in different institutions. It is not at all infrequent that a fraternity is noted in one college for its high literary standing, in another for social qualities only ; in one college holds the first rank in scholarship, and in another bears scarcely a passing grade ; is athletic to a fault here, and disgustingly effeminate yonder. So, too, it is often true that in some institutions fraternities absolutely change front with passing years — and sometimes with a very few passing years at that.

It may even happen that a man may find himself with most desirable acquaintances during his freshman year, and with most detrimental associates in his senior year. As I write I recall a fraternity in one of our most renowned colleges, which in a very few years passed from an unusually high moral plane to such depths of degradation and degeneracy that its chapter was withdrawn and its charter broken up by action of its own national council.

It is almost necessarily true that membership in a fraternity increases the expenses of college life, and at least tends to increase these unduly. While alumni are very liberal and generous in contributing toward the erection and equipment of chapter-houses, some portion of this falls upon the undergraduate, and nearly all the expenses of maintenance must come out of his pocket. It is not easy to be frugal when in company with others, some of whose resources are more ample than your own ; and “spreads,” and receptions, and “smokers,” do not grow on bushes, to be plucked by the empty-handed. So, too, there is an expenditure of time — sure to follow the social life of these club-houses — which it is almost im-

possible wisely to limit or control. Yet many students of highest rank have been most loyal and enthusiastic fraternity men.

You will see, therefore, that you may not easily determine your wisest course in this matter. You may have strength of character and standing, or you may have some inheritance in the college, which enables you to choose both your time of joining and the fraternity with which you will unite. Or it may be that only one society will solicit your membership, and that one may say, "Now or never." As to this latter it may be said, in passing, that if you really succeed in your work and show marked strength, the opportunity to join will quite surely be offered again; so you may eliminate all anxiety on that score. But you are alone, you feel the need of advisers and friends, immediate comradeship means much to you, and you appreciate recognition and the distinction of being sought. Very few can keep level heads and cool wits in the midst of all the excitement and blandishment of a fraternity "rush"; very few of us older ones can do this in later life, when something of the same conditions prevails.

The very wisest course which you can pursue in this matter is to refuse absolutely to join or to pledge yourself or to commit yourself in any way during the first half year ; far better, if your moral stamina will stand the stress and strain, during the entire first year. This may seem like harsh advice, but it is based upon more than thirty years of careful and extended observation. It is not easy to break away from a fraternity if you find you have made a mistake, and once within the fraternity it is not easy to avoid men who may be anything but agreeable or helpful companions. In all but an exceptionally few cases you must and will abide by your choice, and make the best of it. You are to be more intimate with these society men than with any others ; an intimacy which from the very conditions of fraternity associations has a direct and peculiar bearing and influence upon all your after life. A man is always known by the company he keeps, and you are to keep company with these men for at least four of the most important years of your existence. It behooves you, therefore, to make your choice of these associates with extraordinary care.

In the first place, all the conditions of discipline, mental and moral, are such that it is far better for you to undertake the work of this first year entirely alone. Self-reliance, industry, fertility of resource, perception, tact and shrewdness, adaptability : these and other similarly desirable qualities and characteristics are developed from within, though by outward stress and strain, and are jeopardized and weakened, if not entirely lost, when one may all too readily turn to others for counsel, encouragement, and strength. One of your first and most important lessons is that of fighting your own battles—and you will scarcely learn this if you have a body-guard continually at your heels. There is such a thing as being coddled by a fraternity, and it is just as detrimental as any other form of coddling. Responsibility is one of the most successful educators, though often a hard taskmaster ; and it is not well to be so situated that you may shirk responsibility if you chance to feel so inclined.

Another decided gain is found in waiting : the opportunity to secure more complete information as to the local status. What manner of men are those who form this fraternity ? What is their

rank and standing in college? What is the life of present undergraduate membership, and in what way are these men felt in the college world? What have graduate members accomplished after leaving college? What is the general attitude of college officers toward fraternities, and why? What has been the history of fraternities in this institution? Who are the great and notable men whose names appear on the rolls of the fraternity annual? All these are questions to which you ought to secure definite and satisfactory replies before you move forward. Members of other fraternities cannot give you this information, even if you are so situated as to be able to ask them. Non-fraternity men cannot give it. You must answer your own questions, and you must take time in which to answer them wisely and well. You surely can lose nothing by waiting a year, and there is at least a chance that you will gain much. If these men are worthy of your friendship and you are worthy of theirs, this will come out all the more clearly as the year passes. If the converse is true, you escape even more than you will gain if the final decision is favorable.

If you wait a year, what then? Of course, the ideal condition would be to have the college world an absolute unit, knowing nothing of cliques or factions or divisions of any sort, recognizing community of interest in all things, each sharing in common prosperity because contributing to it, each solicitous as to the welfare of the other, each member of this democratic community a direct and positive blessing to each other member. But it happens that the world is all and quite otherwise; Christian nations contend with pagan and with each other as well; there is strife of creeds in the churches, and of parties in the political world; class makes war upon class in social life, and distinctions of rank or wealth or association are everywhere manifest—and the college is in the world and of the world. It is no indolent optimism, therefore, which as to your final decision bids you accept the fraternity, if you are so inclined after this year of careful observation, and make the best of it.

In an earlier paragraph of this chapter I have indicated briefly what “the best of it” may mean. There are both opportunity and responsi-

bility, and from a proper recognition of each may come very desirable results. It is no small thing that you have something to say as to the general policy or as to the details of its execution, that you are charged with some special duties in this common life, that you have your share of the burden to carry, even that you must pay your share of the common expenses (I have always admired the pluck with which some men refuse to use any part of their usual allowance for these extra expenses, but in some way, either in vacations or during leisure hours, earn the necessary money by special effort). To get the full benefit of these associations, you ought to take fraternity life far more seriously than some men take it to-day. There should always be a very definite purpose to make this pay the largest possible returns upon your investment of time and money. With generous rivalry, you should insist that your associates make every effort to keep well at the front in the class room, on the athletic field, and in all student undertakings. You should study carefully to make your fraternity one of the very best in the country, your chapter the leader of the fraternity. Under your

guidance it should become and remain a model organization. In all this you must give freely of your time and talents; but the returns are immediate and large. The experience in executive work, the record in successful administration, the development of power and capacity on your own part—all this is exceedingly valuable. I know of more than one man high in the councils of the nation to-day whose training in the councils of his fraternity laid the foundations for his present success, more than one whose brilliant conduct of business affairs began in his college days—men whose practice then gave them the suppleness and ease and confidence of present movement. Take fraternity life seriously, then, that you may secure from it the very best results, the very highest rewards.

On the other hand, do not take it too seriously, as some college men take it. It is not the only factor in college life, nor is it the most important. There are other fraternities, and other fraternity men. Wisdom will not die with you fellows; nor is it a lasting disgrace to be distanced by a man who does not wear a pin like your own. Much that is noteworthy in this world has been

accomplished by men who wore no Greek pins at all. You should have such a sense of perspective that all these things appear in proper and true proportions. You should never permit the organization to overshadow or dwarf the individual, which is the constantly threatening evil of all organization. You should have many acquaintances, and at least a few friends, entirely outside of your fraternity circle. No rivalry between fraternities should ever become so fierce as to lead you to consent to any trickery, chicanery, or fraud ; or to make you part company with tried companions and friends. Self-control and a generous interpretation of the motives and actions of others are exceedingly desirable in this world, and your fraternity relations should do much to develop and establish both. But this will be impossible if you make mountains out of mole-hills, if fraternity politics become more important than national issues, and your personal success in some college campaign is of more absorbing interest than civic righteousness. Because of an old-time interfraternity quarrel, two large-minded, warm-hearted, wonderfully efficient men have wasted their time and strength for years in a per-

sonal feud, which at times has seriously affected the interests and marred the success of more than one really great undertaking. Nothing could be more pitiful or absurd or more pitifully absurd than this. This is an excellent example of what I mean by taking your fraternity relations too seriously.

All at it and all the time at it wins, surely. But not every undertaking is worth all your time and all your strength. Certainly your fraternity will not be worth this. You are to get from it all you can ; but you cannot possibly get from it all that you need. Your first duty is always to your college work ; your greatest opportunity is that which the college itself presents ; the greatest drafts upon your time and strength must always be in these directions. But there is an unconscious education received by all who are open to the influences about them—and in this unconscious education the close relations of your fraternity will play an important part. Companionship has a great influence upon our lives. The educational effect of daily intercourse can hardly be overstated. “He that walketh with wise men shall be wise, but a companion of fools shall be

destroyed." Few men are strong enough to resist the demoralizing influence of evil associates. But the converse of all this is true ; and every man knows that not only his pleasure but much of his success depends upon his choice of friends. With all this before you, be sure to make a wise choice of friends ; be sure that they are worthy to enter into your own life, to share your confidence and esteem.

Because it is scarcely possible for you to make this wise choice and to determine this worthiness at the very opening of your college career, you are advised to wait at least a half year before establishing any such hard and fast relations as those of the Greek-letter societies.

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ATHLETICS

WITH entrance examinations safely and creditably passed, the course selected, and what may be called domestic and social relations fairly established, the student turns naturally enough to other relations, which may stand as the by-products of education. This does not mean that they are not quite as important as any other relations or activities, that they are to be considered as entirely of secondary importance in the usual meaning of that phrase, rather only that they are not the first to receive consideration.

Now that the last sentence is written, it seems not quite true after all — at least, not quite true just at present — concerning athletics. Many a lad determines his college to-day by its athletic record, and it is hardly too much to say that success on the field or on the track or in the gymnasium has much to do with the personnel of every

freshman class. This is true from two points of view : many a man choosing his college because of the pleasure and pride which he expects to feel in the succession of athletic victories (conversely, "I do not care to tie up with a college which gets licked *every* time," said a sub-freshman recently); and the older men in not a few colleges reaching out after fellows who have made something of a record while in the academy or preparatory school. If, therefore, you have to your credit an extra high jump, or a fine cross-country run, or a good pitching curve, or a few successful kicks to goal, you have heard already from at least one college, even if you have not been importuned by several.

The craving for physical exercise is wholly natural and exceedingly wholesome, and should be intelligently satisfied. The constant bodily activity of babies and of very young children is the result of a most admirable provision for their well-being. These movements come under more control as years increase, and when middle life is reached are only too apt to be entirely subordinated to intellectual activity and perhaps even lost by reason of continued sedentary occupation.

That this loss is a serious one, never made good by the supposed gain in time, and that it is a positive menace to all forms of activity, even to life itself, we are just coming to understand. Our first cousins, the English, have always been wiser than ourselves in these matters — a wisdom which has resulted in an unusual prolongation of physical powers and in a very remarkable conservation of mental strength and activity — and we are now fairly committed to a like policy. The increasing interest in all forms of outdoor life and sport, and especially in everything in which men and women in middle life — even in later-life — may participate, is full of hope and promise for the second century of this nation. The Saturday half-holiday, made almost universal, is proof of the fact that the shrewdest business men have come to understand that good work and good play go together, and that the latter is practically inseparable from the former. It is a great pity that the administrative officers of some institutions of learning are not blessed with the same wisdom, the same common sense, in these matters.

There is a greater need of a sound body and of the outdoor life which will keep it sound, than

ever before, because men and women are constantly undergoing greater stress and strain. It may be true, in a certain rather limited sense, that it is not more difficult to close successfully a business transaction in millions than in tens of thousands, when we have once accustomed ourselves to think in millions; but it is also true that to think in millions the bow must be strung much more taut, must be drawn more often, and kept ready for use more continually, and almost never springs back quite straight when the string is loosened. Moreover, the mind which succeeds in mastering the conditions and problems of to-day must be a large mind, a world mind, with firmer grasp, with keener insight, with more alert perceptions, with greater tenacity of purpose yet greater shiftiness—adjustability, flexibility, fertility of resources—than the general or average mind of the past; and this means a very positive and imperative demand for better digestion, steadier nerves, deeper breathing, and greater general bodily health and strength. Very significant is the question now almost invariably asked concerning any applicant for any position, “Has he any physical weakness or defect?”—since,

with exceedingly rare exceptions, a person with any physical weakness or defect simply cannot endure the strain and satisfactorily meet the demands of the modern business or professional world. Both as a hard student—and I hope you are to be one—and as a successful man after graduation, your brain will demand a very large supply of rich blood—that red blood which is worth so much more than any “blue blood” on earth!—and you can only secure this by a full and free and helpful play of all organic life.

All this is so true, and a sound body is so necessary, that I hope you will not enroll in a college which has not a well-equipped gymnasium under the control of a thoroughly competent and expert director. If the college toward which under any influence whatever you are turning or are being turned is not thus equipped, it is due to one or more of several reasons, any one of which may well cause you to pause and to consider carefully your decision. Either the president is not large enough or modern enough to appreciate the desirability and the necessity of physical education—in which case he is an incompetent executive; or the members of

the faculty are narrow and selfish and prevent expenditures in this direction—which simply determines that they cannot render any very acceptable or helpful service to youth; or the alumni and friends of the institution either cannot or do not furnish sufficient resources for the maintenance of such work—which is a reasonably sure warning that the college is financially weak and ill equipped on all lines of work, and does not retain the lively interest and abiding confidence of its graduates. You ought not to be connected with such an institution, from the standpoint of either your well-being or your pride.

If work in the gymnasium is optional,—it ought to be required, at least during the first two years of residence,—present yourself to the director at the earliest moment possible, ask for a complete physical examination with its accompanying chart or detailed report, and enroll for regular class work. It should be understood that this work is to prepare you for games and other outdoor exercise, or is to take the place of these during the winter or in bad weather; but you should never permit this to supplant outdoor

life. Gymnastics cannot be accepted as a complete substitute for the more natural and usual forms of exercise ; nor can they ever take the place of the hearty, wholesome, normal interest aroused by competitive sports. But class training and discipline are very essential to all-round development, and often work wonderful cures of special weaknesses or make good hitherto unsuspected defects. Moreover, all special work and service, such as is involved in holding a place on any of the college teams or in any undertaking to lower individual records, make such a serious demand upon all bodily powers that great care is necessary to prevent permanent injury. Briefly, if you are not much of an athlete you certainly need the gymnasium ; if you are an athlete of high repute, an entirely proper and even laudable ambition, you need the gymnasium even more.

I have warned you against a college which has no definite course in physical education ; now I urge you to beware of an institution which is so one-sided as to take interest in athletics in but one direction. Students have a very incomplete and inadequate idea of sport if they fancy it is a scheme in which nine or eleven men do all the

work, and the rest of the student world looks on. In fact, one of the most serious charges which can be brought against athletics is the amount of time, the aggregate hours, wasted and worse than wasted in simply looking on during the game, or in talking about it either before or after it is played. The atmosphere of a college in which such athletics prevail is anything but helpful or stimulating. The field of sports is wide, and the ways of securing outdoor life and exercise are varied. One man has not the time in which to excel in all or even in many, and many men cannot hope for preëminence in any ; but active personal and direct participation should be as general and widespread as possible. Football, tennis, baseball, golf, lacrosse, rowing, all forms of track work, cycling, cross-country runs, basketball — these, and more, surely give large opportunity and incentive. If for any reason you may not take part in any of these, there is still left that best of all simple exercise — walking. Nothing has ever been discovered or invented or proposed which quite equals this, for all forms of student life. It is a sufficient exercise, it is inexpensive, it requires little or no preliminary

training and practically no special equipment, and it can be taken at any odd moments of the day. Not that you should be content with odd moments, if you can possibly give more time; but the odd moments are far better than nothing. Four miles a day in the aggregate, made up of the routes covered from your rooms to your boarding house and return, and the regular movement to class room and laboratories three times each day, are better than nothing; but by no means equal four continuous miles of brisk walk in (say) a single hour. It is true that there is some loss of time—you could make the four miles much more quickly on your wheel; but the loss is far more than equalled by the gain which comes from a longer stay in the open air. It is the open air which refreshes, stimulates, and rebuilds, after all, though movement undoubtedly adds to the benefits received. Not much is gained by a mere stroll or saunter, there is not enough exercise in this; but this is better than nothing, is better even than exclusive gymnasium work. There is a certain college in which there was once a student song, the chorus of which ran:—

“O walking is good exercise, good exercise, good exercise,
O walking is good exercise, *for*
Prexy tells us so!”

Whether the students still join heartily in the chorus as of old, I do not know ; but advancing years have not changed “Prexy’s” opinion.

You should always keep in mind the true end of all athletics, which is a proper combination of recreation and physical exercise. Everything else is entirely incidental and should be regarded as of wholly secondary importance — even if tolerated at all. It seems quite impossible for some people to distinguish between athletics proper and standing around and gossiping about the players and the games, and betting on the results ; and many students who never do anything except look on, gossip, and bet, will talk most loudly about their interest in outdoor sports. Yet the general and hearty interest of the entire college world in the success of its representatives is natural and helpful, and ought to be encouraged in every proper way and in every lawful manifestation. One of the most delightful and favorable results of all athletics is the stimulus which they give to social rela-

tions. The close personal contact between the men on the teams, and the sense of mutual dependence created by and through team work; the newly awakened institutional pride, or the large increase of this by reason of intercollegiate contests; the necessary democracy of the field, and of the crowds in attendance—all these establish and maintain a social status which is in every way desirable and helpful. You ought to play your part in all this, in order that you may receive your share of the benefits. Nothing will bring you more quickly in touch with your fellow-students than will this. It is one of the ways in which you can show your interest in communal affairs, your willingness to give of your time and strength, at least, to advance the common interests and the general welfare. You ought to do this “for the good of the cause,” for the stimulus which you will receive from such active and intelligent participation, and you need not hesitate to do it because one of its results will surely be that you will be known and remembered as a “good fellow.” If you enter upon any scheme of life simply because of the possible benefits to be received by

yourself, you may be sure that sooner or later — generally sooner than later — your selfishness will become apparent, and will be the fly in the ointment. But that need not cause you to forego the natural and inevitable and pleasurable results of a hearty manifestation of true public spirit. This is needed in the college world quite as much as in the world at large, and its exercise and development during the years of student life form a most excellent preparation for the larger life to come. I have rarely known a man who had made a favorable impression upon his college in this respect, to fail of almost immediate and helpful recognition when he entered the outer world. Conversely, I have almost never known a man to secure the confidence and esteem of his fellows after leaving college, if he had not won the esteem and regard of his college mates during his student life. Athletics furnish one of the very best means for the development and manifestation of true social instincts.

Nor are many of the finer individual characteristics without very definite stimulus. It may be that bravery is a matter of instinct, and depends largely upon natural temperament; but

courage, fortitude, and resolution are capable of development and training. One of the very best results of all physical education is this, that it kills fear. The man who knows little or nothing of his physical powers and possibilities is always timid. Not until he finds out that after all it does not hurt so very much to get hurt, not until he has his nerves and muscles under full control, will he face danger and possible suffering without flinching. Within the circle of athletics are experiences which give a man that courage which is serviceable at all times and under all conditions,—a courage which may almost rise to the heights of valor, and which will surely reach that height in later life and in larger matters ; resolution, which persistently holds the ground that has been intelligently chosen ; fortitude, which endures calmly whatever pain may result from any given action. All these are worth much to the man in the struggles of the commercial or professional world, and some of the very best timber has been fashioned in this way. It was Wellington who said that Waterloo was won on the athletic fields of English schools.

Not only is courage promoted by outdoor sports, but self-control comes to be almost second nature. No quality is more necessary or helpful, and with many men nothing is more difficult to acquire. Yet, in any undertaking, the man who is easily rattled, who cannot keep his head, who is not ready to meet an emergency, who is not fertile in resources—this man is sure to fail. No training is more helpful in this matter than that received in athletics. A man whose temper flares up, hot and consuming, either upon slight pretext or under great provocation, cannot be trusted on any team. Just when he needs to be most cool and reserved he is sure to play wild and lose the day. In personal relations, in team work, in the stress and strain of the game itself, it is imperative that a man should keep cool. He must see clearly, hear accurately, determine quickly, and, coördinating all his senses and powers—act instantly. Mind and body, muscle and nerve, must be well in hand—capable of immediate and efficient response to any demand. The responsibility is often great, the contest always hot, the strain is ever severe; and under these conditions men

are wrought out as with forge and hammer and anvil. Intelligent interest in sport, loyalty to the institution and to one's fellows, lawful ambition for success and even for personal pre-eminence, — all these make men willing to undergo discipline which would otherwise seem impossible. Yet only by such training may men hope for the highest forms of self-control.

Nor is it any small gain that you are also taught to be unselfish and fair. I am not advocating athletics as the richest garden for the growth of all the Christian virtues; but there is great productive power in its soil and warmth. The success of the team becomes more desirable than the success of any individual member of it. Many a man willingly abandons a desirable place because a better man has been developed or has been found. Often a man is called to play in a comparatively inferior position where there is little or no chance to make a brilliant record. The honor of the college is placed before the honoring of any student, and this is gladly accepted by all. Peculiarly unselfish are the second nines or teams, the men who put themselves on the rack, in every sense of the

word, and publicly acknowledge their inferiority, day after day, in order that better men may become still more efficient by practising with and upon these "seconds," and that men already well known and popular may become still more famous and acceptable. It would be difficult to find a better illustration of self-abnegation, even though due credit is given for a desire to win a place among the firsts for next year. As to fairness, admitting all the faults of college sports, and the justness of much adverse criticism, it certainly remains true that the average American boy plays fair, discourages any other course, and would rather lose a game than win by foul means. You will find generally that trickery is not countenanced in college, that a very sane and wholesome moral sentiment obtains in the long run, and that there is an increasing determination that a man shall play like a gentleman, play he to win or to lose.

All this tends strongly to advance good fellowship, comradeship — with all its attending enjoyments and very positive benefits. "For he to-day that sheds his blood with me, shall be

my brother," said Shakespeare's favorite prince and king; and the men who have served their college and their fellow-students on many a hard-fought field will not soon forget each other. The distinction between them, if any exists, becomes one of sheer merit, clearly and universally recognized. All that is fortuitous disappears. There is a very strict application of the motto "from each according to his ability, to each according to his deserts." Men who work together in this spirit, who share each other's failures and successes, who endure hardship in a common cause, and who have become brave, unselfish, and fair, come into a companionship hardly known elsewhere, unless it be in the army, or in mission work in foreign fields, or possibly in unusually close relationship in great and long-continued commercial undertakings. Even the men who enjoy outdoor life together in a much quieter way come to recognize in nature a common loving mother, and so are drawn close to each other. I hope you will not permit any less worthy way of passing time to cause you to lose those delightful friendships, many of which are of lifelong duration.

It is quite impossible to understand how a fellow can experience all this and continue pessimistic, crabbed, morbid. For some reason, as yet not well understood, there is a tendency toward these characteristics among students, especially among those who are in the first two callow years. They do not quite reach the point where they "distrust all men and despise all women," but the world is very hollow and false to them, and there are apples of Sodom everywhere. Sometimes this morbidness goes no farther than a general withdrawal from college life, an unnatural seclusiveness, possibly a blind devotion to texts and to marks. Now a fellow who keeps no other company than himself is not in the best of company, to say the least, and by his isolation he fails of a large half of his education. To all such men, interest in athletics is peculiarly valuable. The fresh air blows the cobwebs out of the corners of their brains, the sunlight sweetens them, and physical activity stirs their blood and quickens all their processes of assimilation — there is more spiritual misery and original sin in imperfect digestion than in most human hearts. Like Saul.

of old, they come out of the "stuff," finally, and sometimes in the end they stand head and shoulders above their fellows.

To all this, I think, should be added the pure joy of success ; of victory honorably won, and generally won in the open, before all men (and before some women), and immediately crowned with hearty and even vociferous approval and applause. That successful home run ; that wonderful exhibition of batting, with three men on bases ; that swift upward leap and sure catch, which saved the day ; that sudden burst through the line, or the long run around the end and down the field to goal with the pigskin safe under your arm ; that magnificent spurt at the end of the dash ; that answer to coach and cockswain which sent the shell well to the front ; these, and more, under rare skies, with flags waving and students marching and singing and cheering, and the great, indulgent, and warm-hearted public trying hard to understand it all and expressing its pleasure and excitement in a most inspiring way ; and more than all and best of all (you are not half a man otherwise) the "dearest girl in the world" (for the time being at

least) standing on tiptoe, with sparkling eyes and flying tresses and fluttering ribbons, adding her applause to all that which is thundering in your ears—these are moments which are worth living for, which give positive inspiration to greater endeavor in more important fields, which are never forgotten. May you have many of them, and be the better man for them all.

There is no better nor finer example of all that I have written than that given by the President of these United States. President Roosevelt was a weakly boy (but not effeminate), and at Harvard did not distinguish himself in any form of athletics. But he took part in all forms, practically and actively participating as far as his strength and time would permit, and always in the most true sportsman's spirit. He set himself patiently and intelligently to the task of securing a sound body to sustain a sound mind; and now he has remarkable strength, suppleness, and health, sustaining and invigorating a brilliant mind. Undoubtedly some of his most admirable qualities—honor, courage, alertness, energy—owe not their origin but their

development to his mode of life, to his incessant bodily activity in the open air.

This, then, is the conclusion of the whole matter. Put yourself in the hands of an expert physical director, and determine your physical disabilities and limitations. Prepare for outdoor life and sports by systematic and intelligent indoor training. Then remember that athletics have been very well defined as healthy exercise in manly and necessary pastimes, and that they are never to be considered an end, but are to be wisely and properly subordinated to your life-work. Participate personally and practically whenever and wherever you can; fight to a finish, every time, any semblance of professionalism and all forms of gambling; play like a gentleman, not for the sake of victory, but for the sake of the game; win like a gentleman, without obtrusive conceit; and lose like a gentleman, without the whimpers and reproaches and excuses of a cad. Go carefully in your first year in order that you may avoid overstrain of any sort, and may not be drawn unduly away from your studies; and lighten your athletic work in the last year, in order that you may do your

closing educational work with full credit, and that you may give the younger fellows a chance on the field.

You will never regret such a course as this. You will always regret anything other or less than this.

VII

OTHER COLLEGE ENTERPRISES

JUST as there are at least a dozen forms of outdoor life for your leisure moments, each more or less tempting and each more or less helpful, so there are quite as many indoor enterprises which are attractive, or which appeal to your sense of public spirit, or come to you in the form of a public service to which you are in duty bound to give some heed. The very danger of these lies in their multiplicity and in their attractiveness. If you happen to have a "voice" and enjoy music, or have had some experience in private theatricals, or find something of the orator in your composition, or enjoy discussion and debate, or have any fad of any kind, you will be immediately in demand. If you chance to be a brilliant and versatile fellow, the demand will become both plural and well-nigh imperative. In all college undertakings the conditions are

very much as you will find them in the outer world, after graduation — and this is one reason why college life and experience are so advantageous ; and the first and most easily noted of these conditions is that competent, faithful, working members are rare in any organization, and that those carrying the heavy end of the load are always looking anxiously for assistance. Further, although you may not act with unmixed motives, there is genuine pleasure and very permissible pride in being able to bring things to pass. In later life you will feel a glow and a tingle when you realize that a dead literary society dated its renaissance from the night when you joined ; that the choral union took on new life under your leadership ; that the most brilliant successes of the dramatic club were during your régime ; that when you were managing editor, the college paper was not only bright and clean, but was out of debt for the very first time in its long existence ; that the year in which the luck turned in our favor, in the intercollegiate debate, was the year in which, for the first time, you took the platform. The approval and the congratulations of your fellows were very

sweet to you, — really, nothing since has been sweeter, — and you were fully warranted in enjoying it all.

Yet it may be — it is not often so, however, and it is never necessarily so — that you purchased all this at the direct expense of your regular work — in a certain sense, your more legitimate work. It is against such an unwarranted and foolish waste of opportunity that you need to be warned. In all these enterprises do what you can, of course ; but be sure to do no more than your regular work will permit. There are many interesting things in this life in which even a very large man may decline to be interested. This does not mean, necessarily, that he is short sighted, or selfish, or disloyal, or lacking in public spirit ; it simply means that one man cannot be actively and efficiently interested in everything, nor indeed in very many things. As in athletics, you must use discretion in determining what you will undertake.

Fortunately, both for the various organizations and for yourself, conditions favor your undertaking more than one of these enterprises. Literary societies meet but once each week, at

the most. For both music and the drama there is a season. Intercollegiate debates happen but once or twice a year. The college press, like the poor, is always with you, and doubtless is more exacting than any other student undertaking. Once fairly in that harness, and there is little rest during your year of service. But aside from this, one may serve in several capacities, if the demand does not become too continuous or too often repeated.

As I write, there is on my desk the student year-book of one of our greatest colleges. Turning the pages quickly, and without regard to importance, I find the following organizations or associations mentioned : —

The organization which brings out the year-book itself — no small task and no unimportant service, though rarely appreciated by either officers or students ; the class organizations as such, which if successfully and efficiently maintained cost some few students much time and thought and active effort ; seven college publications, four of which are managed by students exclusively, and three of which unite officers with students in editorial work ; twenty-two

fraternities, the characteristics of which we have already discussed ; twenty-two student clubs or societies — of which seven are literary in character, five are devoted to music, four are specifically limited to debate, two are strictly technical, one is purely social, two are out-of-door clubs, one is the Y. M. C. A. — which ought to be the great clearing-house for all religious, ethical, and social student life ; and sixteen athletic organizations. Of course this is a rather unusual record of student activity and of the diversity of students' interests ; and is quite a sure sign of a large, healthful, and prosperous institution. But proportions something or very much like these will be found in every American college which is not absolutely moribund.

Now, if you will turn back to the schedule which we made out for the work of each day, you will find that the margin of time for these diversified interests is really very slight. One evening each week may be spared easily enough ; and, with unusual care as to the intervening time, another evening may occasionally be taken with entire safety, except during such special

periods as examination week. Beyond this it surely is neither wise nor safe to go. There is always the unexpected, the emergency, to meet and care for; and this averages no small expenditure of time. The decisive factor, however, should be this: that you are not to undertake what you cannot do reasonably well, since anything short of this is a positive injury not only to the enterprise but to yourself. One of your first lessons, therefore, will be to say no—very kindly, very wisely, very reasonably, but very firmly.

Properly used, all these organizations will minister to your present development, and to your future usefulness, and some of them seem almost imperative to that. By this is meant that there are some experiences which are almost conditions precedent to your future success, and which cannot be secured outside of active membership in one or more of these societies. In a country of free and democratic public life, like our own, that citizen is surely lacking in efficiency who cannot stand on his feet before his fellow-citizens, and say his say in a manner that will invite attention and will gain at least a respectful hearing. Public discussion is the

very life of the republic, and each man ought to be able to play his part. So, too, it often happens that one is called to preside over some deliberative body — of any form or importance, from a small committee to a public convention ; and he needs to have at least a fair knowledge of parliamentary usage and of the rules governing such assemblies. Nowhere is there better training preparatory to this than is to be found in the various debates, discussions, and business meetings of the college literary societies, when they are carefully conducted ; and many a man owes to this part of his student life his success on the floor or with the gavel. Nothing is more pitiful than a gathering in which everything drags and goes halting for want of competent leadership, with friction and irritation and loss of time and costly blundering and general inefficiency. Some of our most ready public speakers and most brilliant parliamentarians have laid the foundations of their careers in these college organizations, and speak with warmest appreciation of this miniature field of intellectual strife. Hon. John Spooner, one of the most brilliant men on the floor of the United States Senate,

often refers to his experiences in his college literary societies and debating unions as the beginning of his public life; and his college mates recall with interest and with pride his early preëminence in these undertakings. Nor is he alone in this appreciation of the value of college organizations.

There is nothing in the curriculum which can take the place of this; even though (as in some institutions) there is regular work offered in forensics, under competent instruction. Such work is very desirable and very helpful, and should be carried whenever possible; but it can no more take the place of the unrestrained and free play of all mental faculties and powers during some debate or discussion in a student society, than formal indoor gymnastics can hope to supplant outdoor games carried on with all the enthusiasm and spontaneity of youth.

The work upon the college press, if properly performed, has unusual value. It is worth much to acquire that facility of expression which comes from much "pushing the pencil." It is entirely true that a careless and slovenly style

may be the result; but this is a misuse of an opportunity and an abuse of a privilege. To make even reasonably careful selection of new items, to determine the make-up of each issue, to conduct a department successfully, to discuss college affairs with some sense of perspective, to secure from others and from the right people the more formal articles and communications, to maintain proper relations with the college authorities without losing ground with the students, to make the paper really effective in college life and for college interests,—this is to be a successful editor, reporter, contributor, solicitor, and manager all in one. This cannot be accomplished without an experience and a training of the greatest possible value. One of the foremost financiers of this country has recently said that he owed his success as an organizer and his tact in bringing others to take part in his great financial undertakings to his training and experience as a solicitor for advertisements and subscribers, when connected with the press of his college; and no small number of those who are most prominent to-day in the field of current journalism began their work in the

same way. All this is but another proof of the microcosmic character, the little-worldness, of the college, and of the fact that human nature is much the same wherever encountered.

The departmental societies, or clubs, are purely technical in the character of their work, and are to be accepted as a means of enlarging the general resources of the college and of deepening and enriching the curriculum. It is a piece of good fortune, for instance, to be able to secure in this way an hour's discussion, even once each month, of the more recent magazine articles bearing upon the work of a given department; or to have reports made of the latest results of research; or to know how each student of some special phase of your work is succeeding, and what his experiences have been since you last met. The discussions in these volunteer seminars, the close contact secured with both instructors and fellow-students, give to all the work a freshness and vitality which is scarcely attainable in any other way. Membership in these organizations is generally deferred to the junior year; that is, till the student has displayed special aptitude for the work and is

sufficiently advanced really to profit by it. In fact, in many of the larger colleges and universities there has come this quite natural order of membership and work: the literary societies during freshman and sophomore years, with intercollegiate contests for junior and senior years; and departmental clubs and societies during the last two years of the course, or during senior year and as graduate students. This is a very natural as well as a very wise division of activity.

I wish to add a word of warm commendation of the musical and dramatic organizations. If you have no ear for music, if you cannot sing, if you have not even reasonable mastery of any musical instrument, then this paragraph is not for you. You are to be pitied, since you are always to be denied one of the purest and highest pleasures of life. But if you have a delight in harmony, and can add even a little in any way whatever to the volume of either chorus or orchestra, by all means find time for this. The returns in enjoyment, in companionship, in keen delight, will more than repay you for any sacrifice which membership may reasonably demand. There is no satisfaction

quite so great, no memory quite so lasting, as that of a winter's work over some symphony, the earnest attempt to interpret a master; or the long evenings spent in the study of an oratorio, or upon mixed programmes. If you are able to do no more than take part in class "sings," or in the less formal college songs by a few who have met casually under the trees or by some fireside, do that. Of all the memories of my own college days none are more distinct or more thoroughly enjoyable than those of the evenings of the last month of the academic year, when so frequently twenty or thirty or even fifty of us would happen together in some favored spot after supper (as the third meal of the day was called then) and, guided by the glow of our leader's cigar, which he used as a conductor's baton, for an hour or more sing the old, old songs we loved so well. When can we ever forget the last gathering of each senior class, late on the afternoon of baccalaureate Sunday, under the huge campus trees, with a fair June sky already flushing with approaching sunset, within a cordon of other classmen and with possibly four or five hundred visitors and villagers as uninvited but welcomed guests—

when the hymn books were brought over from the chapel, and for two hours the air was full of the sweet melodies of familiar tunes. These are experiences which you ought to share, events in which you ought to take part, and memories which should be your own through all your life.

As for private or student theatricals, under wise guidance and skilled direction they are exceedingly helpful to the participants in giving ease of movement and both bodily and mental assurance before an audience; and they add much to the pleasure of the student body and of the friends of the institution. In them again you will find the satisfaction, often the keen delight, which comes from direct coöperation with your fellows, from a close companionship in a united effort for a common end. Such opportunities are not to be neglected or ignored. They furnish precisely what the world is more or less consciously seeking every day—helpful, inspiring contact between man and man.

With regard to all these organizations, there are just two general principles to be observed. First, do not be a deadhead in any of these

enterprises. If you join, do so with a determination to give rather than to receive—a determination, by the way, which is always rewarded by the very richest personal returns: “there is that scattereth and increaseth yet more . . . and he that watereth shall be watered also himself.” Be loyal, intelligently active, wisely promoting the interests of the association. Let this be a part of your education in methods, what may be called your normal training in practical affairs, which is to give you both zeal and understanding in that public service of which every worthy citizen ought to render his full share, and a tithe over for good measure or to make up the shortage of some less public spirited man. We still need, in this country, much versatility, ease of movement, readiness of adjustment—and this can only come with practice. Moreover, you are still unknown to yourself; and you can only discover the best that is in you by giving your faculties and powers free play in several directions,—not carelessly, ignorantly, thoughtlessly, but with much definiteness of purpose, keeping yourself entirely safe from mental or social vagabondage. To wander aimlessly, to become a “jiner,” simply to dabble

in many things — this is to become shiftless rather than shifty; and there is as wide a difference between the two as between darkness and daylight.

Second, do well, thoroughly well, all which you undertake; and undertake no more than you can do well. There are groanings unspeakable in every quarter of the known earth because of work but half done, tasks but half performed, promises but half kept, enterprises carried in a most slovenly manner, calculations utterly lacking exactness, plans without method, schemes which trust to luck, a race which is run with entire negligence at the start and with no clear perception of the goal. For the sake of your own future, then, compel yourself to prepare carefully for every function. Never undertake a leading part relying upon your "general information." That may pass muster when you engage in general and informal discussion, but not elsewhere. If you are to read a paper, try to make it the best paper of the season. If you are to debate, inform yourself broadly and accurately. If you accept responsibility for one of the college papers, make it clean, bright, newsy, competent, and thoroughly

reliable — or drop it. And so on, to the end of the chapter. Count the cost, making your estimate of time and strength cover thorough, first-class work ; and, having accepted, drive the enterprise through to a successful conclusion. All at it and all the time at it — that will surely win. If you have accustomed yourself to downright hard work on your studies, carry this over to these minor matters. As on the stage, your “asides” may be brief and infrequent, but they must be spoken as clearly and acted as perfectly as any other lines in your part, if either the audience or yourself are to be satisfied. If you have done your regular work slowly and heavily, it will be quickened and lightened by better work in other directions. You cannot acquire a rapid walk without strengthening and enlarging all your physical powers. You cannot have your eyes opened by any process whatever, or see more accurately any one thing, without widening the general range of your vision. Action and reaction are in constant play, and carelessness in one direction breeds carelessness in another. In all this work, therefore, though outside of your regular college duties, act well your part.

VIII

ELECTIVES

AT the opening of your junior year, in many institutions even before that year, you will find that you may make choice of one or more subjects in place of those appearing in the regular curriculum ; that you may "elect" which one or more subjects you will consider. In some colleges the courses are fixed, or "required," throughout the first two years, with some freedom of movement in the junior year, and more in the senior year. In others a student is permitted, even in his freshman year, to choose one of three sciences ; in his sophomore year, to make certain selections in the general division of history and political science, or within the lines of the division of English ; while his last two years become quite free. Sometimes this is expressed as a choice of so many "hours' work" in any division, department, or school of the university ; generally

about two-thirds of the total number of hours required. Many institutions demand that one of the courses selected shall be known as a major course, to which possibly two-thirds of the entire schedule time shall be given, the remaining time to be spent upon a minor, which shall be cognate to the major : as, an English history major with contemporaneous continental history as a minor ; or Latin as a major with Romance languages as a minor. Generally, certain degrees can be obtained only by meeting certain fixed requirements on definite lines ; this demand satisfied, the student may turn freely in any other direction. If the student has determined what his professional work is to be, some institutions permit him to elect a part of that work in place of part or all of the usual studies of his last college year, a plan which counts the same work toward each of two degrees, and shortens the aggregate time usually required for both the college work and that of the professional school.

All this has come about slowly, with no little opposition, and with many honest differences of opinion, and has happened (for its advance has been rather casual than regular) because a

greater range and keenness of intellectual vision has discovered that there are a large number of studies having great educational value and power which are outside the accepted curriculum ; and that the number of these subjects is too large to be definitely included in any fixed curriculum. Admitting that all are desirable and valuable, though perhaps not equally valuable, there is but one logical issue : to permit the largest possible freedom of choice. Electives have not been established, therefore, to create an easy road to a degree ; they are not intended to be regarded as a collection of soft snaps, it is not expected that they will become the refuge of every weak and timid man, the sauntering ground for every educational loafer, the safe harbor for every shirk ; nor is this true of them — much that is said to the contrary notwithstanding. The elective system has been misused and abused by both faculty and students, beyond question. It has been the means of relieving the student of much that has been distasteful to him, and for that very reason all the more salutary ; and, undoubtedly, some weak or mercenary instructors have used the system to bolster up their failing fortunes. Numbers

of students and officers considered, it is doubtful whether there has been more abuse by one than by the other. But this misuse really proves nothing as to the merits of the system ; it simply bears upon the character, or want of character, of those who use the system to further their own private ends. In the hands of the ignorant or vicious, dynamite is exceedingly dangerous ; but we have no serious thought of abandoning its use.

There are two ways of using electives, either being desirable and helpful. Choice may be made of those subjects which will broaden the otherwise necessarily restricted course, or of those which will intensify some portion of it. As illustrations of each, you may substitute three one-term studies for the last year of Latin, or you may take (practically) five years of Latin instead of four. Which of these courses you will pursue will depend very much upon the nature of your graduate work or of your work after graduation, upon your natural or acquired liking for a given subject, or upon the strength or attractiveness of some given instructor. As a fact, it is probable that the choice of studies is quite evenly divided between intensive and extensive work. From an

educational standpoint, it is still doubtful which is the more desirable, or whether there is a psychologic choice between the two. It is probable that the wisdom of the choice is determined by several factors, in which the personal factor plays an important part.

If your choice is for intensive work, your course is comparatively plain. The department within which the subject falls necessarily determines the exact form of the work, and you are very completely under its guidance and practically dependent upon it for both opportunity and method. It were almost useless to advise you, since you are bound to follow the lines which the department lays down. The only caution which may be given is to be sure not to substitute quantity for quality, not to fancy that you are doing well because you are doing much, and to avoid work offered by some shrewd and unscrupulous instructor—occasionally there is such a one, it must be confessed with shame—with the intention of advancing his own personal reputation or departmental interests rather than of contributing to the cause of sound education and advanced learning. Fortunately, that quick

insight, that instinct so surely developed in an earnest student, is a great protection ; and students often detect a sham, and scent selfishness or fraud or incompetency, much sooner than those more directly responsible for the management of the institution. Unfortunately their own indolence or selfishness sometimes prompts them to profit by the weakness or shortsightedness of others ; but they are generally very frank among themselves, and you will be rarely misled by the prevailing sentiment of the student body, or by any considerable portion of it, with regard to the actual value of the work of any given instructor. Only be thoroughly honest with yourself, and do not consent to thwart the very purpose of your becoming a collegian. In this, as in all other educational deceit, you really harm only yourself in the end. You have had given you time, opportunity, and all the materials with which to build a house. You may slight the work if you will, you may use seconds and commons instead of clear lumber, you may put mill finish in place of hand dressing, you may cover defects with paint and putty, and you may succeed in putting up a building which will be favorably received on a final examination,

and for which a diploma of merit may be awarded you. But you yourself must live in that house, and the longer you live in it the more will every defect become apparent, the greater will be your discomfort because of every dishonesty connected with its erection, and the more complete will be your humiliation and shame. Never use the elective system, then, in other than a most honest and faithful effort to strengthen your educational work and to enlarge your educational opportunities.

If you decide to broaden your course, you are in less danger in the direction just indicated, because you will work in several departments; and as a class the members of our college faculties are peculiarly honorable, competent, unselfish, and worthy. Indeed, it is very doubtful whether any other profession can show a greater aggregate or a higher average of integrity in both character and work. You will always find this definite advantage in all elective work: it is generally on lines of especial interest to the instructors as well as to the students, which fact naturally creates more than usual enthusiasm in both; and under these conditions the pace is

rapid, the sense of fatigue is less, and there is a delight and satisfaction to be found only in that effort which is entirely voluntary and free, known only to those who are running a race absolutely of their own choosing. It is this which has caused many a student to feel and assert that he accomplished more, that his work was "more to the purpose," during his first term of electives than during any whole year of earlier work. There is much exaggeration in this statement, and a student making it does not realize or else forgets that the success of his first term of electives is largely if not wholly conditioned upon and made possible by his earlier fixed work, with its strict discipline and sound training; yet there is much truth in the statement also. You should never forget, however, that in education as in civil life, perfect liberty is conditioned upon law, not upon license; indeed, with license liberty dies. Education ceases to be possible when intellectual vagabondage begins. In broadening your course, therefore, you are not to run hither and yon, getting here a little and there less, moving without definite purpose and stopping by chance,

never correlating your work, and securing an indigestible *pot-pourri* of all sorts of departmental odds and ends and leavings. It is all very well to dine *à la carte*, and any sensible man prefers it to a *table d'hôte*; but if you mix cranberries and cream, and insist on putting sugar in your cup-consommé, you will simply make a decided mess of what might otherwise have been an attractive and palatable menu.

Let me give you a few illustrations of wisely chosen electives, with selections made with a view of broadening and enriching your course. You may not be able to find at the college of your choice the electives which are named here; but the themes will be at least suggestive for collateral reading, if you are so unfortunate as to fail of direct instruction therein.

Let us suppose that you have had a half year's work in the elements of political economy, and have become sufficiently interested to desire to extend that work. It ought to be possible for you to get a course in practical problems in economics — a rapid review of such themes as money, the tariff, railways, immigration. To this may be added work upon the history of

industrial society ; or the industrial and financial history of this country ; or a more specific study of public finance and taxation, or of private financiering—such as credit and banking. Many institutions are now offering courses in trade and commerce and in commercial geography, all of especial interest and value to Americans just now.

Or suppose history to have become something more than a collection of the dry bones of dates and disconnected events. Then you may take a dip into the political and constitutional history of England, or the era of the Protestant reformation, or the stirring days of the French Revolution, or the political history of our own country, or the history of European colonies—again a subject of most immediate and profound interest to us all. A half year, or even two hours a week for a half year, given to one or more of these themes, would go far toward making you a wise man and an intelligent and helpful citizen.

Possibly philosophy or psychology prove interesting. You may follow the elementary work with the history of ancient and mediæval and

modern philosophic thought; or with a course in ethics; or with a half year of logic; or you may even go into the laboratory, and try some work in experimental psychology, without which it is exceedingly difficult to get any very clear idea of the modern standpoint.

General literature may be followed by special work on Shakespeare and the English drama, or on poetry or the novel. Greek may bring you to a study of ancient art; Latin, to that of inscriptions or antiquities. Rhetoric and English naturally lead to exercises in rapid writing, in brief-making and debating and public speaking, in criticism, and in translation.

With every such advance you reach higher ground, you breathe and move more freely, your horizon is constantly expanding, you are larger in intellectual frame, your work is less mechanical, you come into more distinct and positive enjoyment of opportunity, hours which perhaps have dragged heavily in the past now disappear all too rapidly, growth has really begun, and you are experiencing the pure joy of living.

I have left for my last word on electives that

which is really the best word : this, that after all the greatest advantage in the elective system is that you have an opportunity to choose your instructor—a most blessed privilege, which you ought never willingly to neglect or forego. Always remember Mr. Emerson's words, "It is little matter what you learn, the question is with whom you learn." What you most need as a student is not information, but teachers to whom you will be "profoundly and eternally indebted." Even under most wise administration it is simply impossible to secure a faculty made up entirely of men with distinct force of character, earnestness of life, constant industry, unfailing thoughtfulness and consideration, unflagging interest in each student, and with a high degree of teaching power. Really, there are not enough of such men to "go around," and the impossible can no more be achieved in education than in any other walk of life. Hence, there will always be in every faculty men who are indolent and selfish and given over to eye-service or lip-service only, and indifferent, even if not downright dishonest. All of which simply means that, though quite up to the average of other classes and callings—probably

even somewhat superior to these — college professors are human, sometimes intensely human, not infrequently even disagreeably human. But it is generally true that every faculty possesses at least a few men who are vigorous, and full of fire and movement, men who have snap and go in them, men who can command the attention and respect of every man in the class room, who inspire and quicken into new life, and who hold till their last hour the warm interest and affectionate regard of all so fortunate as to sit under their instruction. The elective system enables you surely to get a taste of such a man, to move in his atmosphere for a little while at least, to feel the effect of his electric currents, to know the thrill and uplift which come from daily association with such a character. It does not matter much what he teaches — elect it, in order that you may be able to elect him ; and you will never regret your choice. Men are more valuable than subjects, and inspiration is far above information.

The very best feature of the elective system, then, is that you may consciously and intelligently choose the instruction and companionship of such a man.

IX

THE CHOICE OF LIFE-WORK

I ONCE thought that there could never be a period of my own life in which there would come more restlessness, more anxiety, more uncertainty, a keener sense of general ignorance and inadequacy, than were experienced during the last half of my senior year in college. What I was prepared to do, what I really desired to do, how I should go about it, what was to be the first step, where I should begin life, how I could earn my first dollar, under what circumstances I could be sure of earning it at all : these questions tormented me, by night and by day. To pass by a single step, almost in a single day, from dependence to self-support, from a comfortable and assured allowance to absolute uncertainty as to how the necessary expenses of the first week should be met (without turning again to the generosity which had marked all the past) ; to feel that one

simply must decide, must do something, and still not to know what : all this, and more than need be written here, made life a burden indeed. All this has been kept very fresh in memory by living it all over again, year after year, with seniors who have come to me with their difficulties and perplexities, hoping and begging for some word of advice or some bit of experience which would bring them light ; not infrequently even seeking to relieve themselves of all responsibility by saying, "I will do whatever you say."

But, fortunately rather than unfortunately, this may never be finally decided by any one but yourself, without grave danger of grave error. You may and ought to seek advice, to benefit by the experience of others, and be determined largely by conditions which are not all of your own making. Never for a moment believe that you are to be the mere creature of these conditions, that you cannot master them, that they are to dominate your entire existence. Your education has wrought but little within you if you have not a very clear sense of your ability finally to overcome all ordinary obstacles, to break all ordinary bonds, to secure a very large and reasonable

freedom. But in all this it is your own personality, your own individuality, which is to come to the surface ; you are to be the master, and the final choice of end and means must lie with you.

There are two temptations which will come to you, surely and strongly and under most pleasing guise. One will be to find some way of remaining for a while under the grateful shadow of your *alma mater*. Four years have given you such a home feeling there, life is so enjoyable, your room at the "frat. house" is such a delightful den, you have such warm friends in the lower classes and among the faculty and in the town, your favorite instructor offers you a place in his department with the suggestion that you can continue one or more of the studies which have most interested you ; the recognition touches both your pride and your gratitude—and above all the decision of the great perplexing question is at least deferred to a more convenient season, and your mind is temporarily at rest. Always noting the necessary and acknowledged exceptions to every rule—but beware that you do not too quickly determine that you are an exception !—I hope you will not yield to this temptation. Four years in

one educational institution, under the influence of one set of men, in one atmosphere, are quite enough. It is time you breathed some fresh air, saw everything from a different standpoint, moved over to another position on the firing line, but always on the firing line! Many wise and experienced educators think that there is a decided advantage in carrying freshman and sophomore work in one college, and junior and senior work in another. Nearly all agree that the Master's and Doctor's degrees ought to be sought elsewhere than in the institution which makes you a Bachelor of Arts. The conditions which lead to this decision are precisely those which have even greater force in determining that it is not wise for you to accept employment in your college immediately after graduation. Win your spurs on another field, and come back to your *alma mater* later, to confer a larger benefit by reason of years of experience and observation in a larger world. If you enter the ranks of her workers in any other spirit or under any other conditions, all the chances are that the college will be perpetually carrying you instead of you carrying the college; that you will either grow

strong very slowly, or that you will even grow weaker ; that your narrow rut will soon be so deep that all hope of your seeing over the top of it will be gone ; that you will lean up against this dear nourishing mother so long and so hard that you will finally lose the use of your legs. This is a withholding that is a scattering abroad, and it is as selfish as it is weak. True it is that you can grow into experience only by and through experience, and that you will doubtless gain experience at the cost of another ; but do not let it be at the cost of your mother !

The second temptation will be to enter into the business world or upon professional life in connection with your father, or with some near relative who has a place ready for you or whose interest in your future prompts him to create a place for you. It may seem strange that any one should advise you against accepting such a position, yet this advice would certainly be sound and timely. If the place is simply one of many, in some organization necessarily so large as to overshadow parental influence, except as the latter may open the door to opportunity ; and if you are not to be immediately under parental control, but are to

stand or fall absolutely by your own merit — that is another matter. It is surely a piece of good fortune, not to be ignored, that you may so immediately find an opening for your activity and for your ambition; and it is entirely proper that you should rejoice in this good fortune and use it wisely in furthering your interests. But direct and close connection with your father, in the usual way and in the ordinary business or professional relations, will surely be dangerous, unless both of you are remarkable men. It is simply impossible for the average father to treat his son as he would treat any other employee, holding him to account for his absence, his tardiness, his slow pace, his delays, his carelessness, his blunders, with the same rigidity and inflexibility which mark his dealings with all other subordinates. And it is equally impossible for you to feel toward your father as you would feel toward the average employer; and to hesitate just as much and just as often about asking special favors, or making slight inroads upon office rules and custom. Yet much of your future success will be determined by the discipline of these first few years, and you ought to

be so situated that the proper penalty will fall swift and sure, and that you will feel yourself under practically inexorable law. If you once settle the question of punctuality, for example, in favor of a "margin of fifteen minutes," incalculable harm is done, injury from which you will recover with great difficulty, if you ever recover at all. Further, under your father's immediate supervision you will rarely have the same opportunity to develop your judgment by use as would come to you under the supervision of another. To him you are ever and always a boy. He does not realize, perhaps he cannot realize, that you have come to man's estate. It never occurs to him to consult you, to defer to you would seem absurd. It is another instance of the familiarity which breeds contempt, of the prophet without honor in his own house. On your part, it would seem strange to question your father's judgment or to seek to change his purpose or plan. All this is exceedingly natural. For years, in fact all your life, you have been deferential to him, you have leaned upon him, you have accepted his judgment and you have conformed your plans to his wishes; in the

largest and best sense of the word, you have been one of his dependents. In the very nature of things, neither of you can at once and completely change these conditions, nor is it altogether necessary or desirable that they should entirely cease. You ought to feel that he is still your kindest counsellor, and wise (perhaps not the wisest) adviser; but to be most effective and satisfactory and least harmful, this relation should be neither commingled nor confused with other relations. Come back to your father's bank, or factory, or corporation, or professional practice, after a while—preferably after a long while—when you have had time to prove to the world the stuff of which you are made, when the world has given you such clear and complete recognition that every one knows that your return will add strength to the management, skill and reputation to the practice, success to the enterprise. Of course, if for any reason your father wishes or is compelled practically and openly to withdraw from care of his business, or from a very definite portion of it, you may safely return sooner.

Otherwise wait, and work elsewhere. Other-

wise not only will your strength and experience grow slowly under the deadly shade of your father's reputation and personality, but your own good name will increase even less. The world gives hasty judgment, it must do so, it cannot possibly stop to analyze closely, it must determine rather superficially ; but the world long since determined that when a son allies himself with his father, who is already successful and of good standing, the rule is that if either folly or disaster appear in the future management it is because the father trusted too much to the son ; whereas if prosperity continues, it is simply because of the father's strength and power. You will never receive recognition for what you accomplish ; success will always be passed to your father's credit account. But failure will always be charged to you.

Strike out for yourself, then.

About the older professions it is not necessary that much be said here, except to call your attention quite sharply to one great distinction between the practice of law and of medicine, and preaching and teaching,—a distinction which may have part of its force in the fact that the last two are

salaried professions, in which you advance more quickly to reasonable competence than you do in the first two. You must wait a long time for recognition and work very hard, as either lawyer or doctor ; but at forty-five years of age you are in your professional prime, and the great successes of your life are to come in the next twenty years, decline not becoming apparent before your sixty-fifth year. But as a teacher or preacher, in a certain sense your prospects grow dim from your forty-fifth year on ; the dead line of fifty is soon reached, and after that you are in perpetual danger. Younger men, trained by better methods in later schools of thought and practice, are pressing hard upon your heels ; your own income has been too meagre for you to do all you ought in the matter of keeping touch with the world ; your freshness is departing, and this means a distinct loss in efficiency and power ; and public sentiment has already so crystallized that, while you may be so fortunate as to retain a place for many years above fifty, you will rarely be called to a new position after you have passed that age, and still less often will you be put on your feet if you happen to fall after you have reached that

age. I am not undertaking to turn you either toward one profession or away from another, but you ought to know the fact just stated.

Having written this, it may not be out of place after all for me to add a few sentences of suggestion — scarcely more than suggestion — concerning these same old honored callings. It is noteworthy that in all four there is an increasing demand for administrative skill and executive ability. The foremost lawyers of our day are often little more than high-grade advisers in business affairs, — a statement peculiarly true of the renowned corporation lawyers. The most successful ministers are those who know how to organize, how to set machinery in motion, how to bring things to pass. The educational world still longs for men who can successfully supervise the schools of a city or the departments of a college or university. The general practitioner of medicine is more nearly independent and self-centred than the others ; and it is probably more true of him than of the others that he works alone, and not very far from old lines — though the advance in surgery is quite as great as, say, that in electrical engineering. The result of all this is both

the need and the development of quite a new set of qualities as the condition of success. You must examine yourself carefully, in the light of the new demand, before you enter upon the old professions with hope of success.

In the practice of your profession you will doubtless be called upon to determine between the city and the country town or village. In the city you will wait longer for recognition, but you will climb higher in the end. If you wish to be immediately known, and if you desire a reasonable income within an unreasonable time, then the county seat or small town is to be chosen. You should always remember, however, that acquaintance is to a professional man precisely what goods are to a merchant—his stock in trade; and that the greater part of this you must throw away if you change your residence. Recognizing this, many professional men—possibly most professional men—do not change their residence. Having begun their work in the small town, they stick there. At least, there is danger of this. The larger life, the larger professional life, of the city, is an education in itself, and a great stimulus. It is positively of more value to be beaten in a

hard fight by an opponent of marked ability and recognized standing, than to win an easy victory from some pin-headed pettifogger; and if you happen to win in the more worthy contest, the results of the struggle are immediate and gratifying. Rewards are generally quite commensurate with responsibility, and no great returns can be made in either money or fame to the young advocate who is known only as "a rising young cow lawyer." I know it is often said that it is better to be the head of a mouse than the tail of a lion, the soundness of which doctrine is surely debatable. The tail of the lion has definite even though somewhat remote connection with a very majestic and very powerful animal; and it is certainly quite as worthy to listen appreciatively to a kingly roar in God's open forest as to squeak and gibber in the corner of some dark and unsavory closet.

Yet I would not have you construe this into a criticism adverse to life outside of the city. If you are to work to live rather than live to work, if you desire many leisure hours in the midst of surroundings which tend to quiet nerves and calm thoughts, and much serene en-

joyment of existence, then you will avoid the metropolis. Some of the most delightful relations known between men have been those uniting a country lawyer, a country doctor, a country pastor, or a country teacher with his people. Some of the most enduring and ennobling friendships have arisen in this way. Passing years have not weakened these bonds; the circle of influence has extended wider and yet wider, year after year; the service rendered has always and more and more overshadowed the mere money return made for the same; a ripe old age has been crowned with affectionate interest and tender solicitude; and death has found the entire community bereaved and sorrowing, and the little children crying in the village street. That is a life worth living and a reward worth seeking, if your heart is warm enough and your brain is sane enough and your whole stature is large enough to tempt you to try to fill such a place.

Fortunately a college-bred man is no longer shut in to the four old-time professions. With all their honor and length of days, these now have sharp competitors—callings which honor as

surely and reward even more lavishly. Engineering in all its phases — electrical, mechanical, civil, mining, sanitary, marine — is a remarkable illustration of the rapid rise of a new profession to a position of the greatest dignity and power. Architecture is side by side with this, healthy in rivalry and hearty in coöperation. Landscape gardening lags but a little in the rear, and forestry is beginning to attract attention. Even art and music are more commanding than in earlier years ; better, perhaps, are reverting to their earlier and worthier position. In all these directions is opportunity, incentive, promise, appreciation, honor, and more than competence. All these differ from the older professions in this at least, that there is room and demand for great ingenuity, for invention, for contrivance ; a constant temptation toward original investigation and research. With the older callings movement is along regular lines, long since determined and settled ; with the new, everything is unsettled, except a very few fundamental propositions. There is peculiar room for individuality, for audacity, for freshness of thought as well as vigor of thinking. We

sometimes hear of our remarkable mastery of the powers of earth and air. As a matter of fact we have scarcely begun such mastery, we have hardly gone beyond the initial discovery. At midnight of the last day of the last century we were all exclaiming that the coming century could bring us no such marvellous advance as the last had seen ; but the very first week of the new year told us of the possibility of distinct and inexpensive telephone communication with England and with the Continent, and assured us that wireless telegraphy is a success. This is but one of the many illustrations of the vastness of the unexplored fields immediately about us, waiting for men of fine training and even finer temper and ambition. There was never greater opportunity for a young man than now.

Much the same demand comes from the world of commerce and from the world of production. These words are written while the cry for organization, and the creation of organizations, are unprecedented in the world's history. Never has there been such imperative need of clear-brained, large-minded men, — resourceful men,

men preëminently of the hour and for the emergency, men who can show the results of the highest training, men who have responded to every opportunity, and therefore can be trusted to answer to this call. The door to successful life and to large renown is no longer the four-leaved portal; that were far too narrow, far too small. It is a series of uplifting and many-folding doors, opening out on all sides of this central tower, and leading direct to every part of the field of active life. There is no direction which the college-bred man may not take with little fear of failure, with reasonable assurance of success. There is no reason, therefore, for long hesitation on your part, unless it be because of the very plentitude of your riches in opportunity and in right of way. It is entirely true that over-organization tends to lessen individualism and to weaken personal endeavor; but this tendency is found in over-organization only, and generally may be trusted to correct itself. The unquestioned fact is that when commercial or productive ventures were so conducted that the element of venture was almost eliminated, when a man was able to look after his

own affairs in detail and knew every night exactly the condition of his entire business, there was far less need of assistants with experience, judgment, foresight, ingenuity, absolute integrity and faithfulness, than there is to-day, with organizations doing business in all states of the Union, and in several foreign countries besides. Take, as a very fair illustration of my meaning, the old-time carriage or wagon maker. He secured his timber from his neighbors, and seasoned it himself. The metal portions were all fashioned in his own shop. The leathers were put on in the same village, if not by his own workmen. The master worked at the bench, in the forge, or in his office, side by side with his workmen, who were few in number. They had all grown up together in the same community, had attended the same school, had sat in the same church, had discussed township and state and national affairs in the same country store, and had voted public offices upon each other and rather unwilling neighbors in the same town meeting. Each knew the wages and the hours of the other, each knew the cost of raw material, each knew the results of a day's work.

The product of this joint industry was sold at the shop door, and then each knew what was his fair share of the price. You can easily see that there was one man and one mind directing all and practically responsible for all ; and that while personal relations between master and workman were perhaps more close and intimate than now, of the workman there was little asked except industry and faithfulness with daily tasks, and there was absolutely no intermediary. But now the carriage-shop has become the factory, and involves business relations covering a large territory, relations which cannot be maintained without dividing responsibility between many persons. Perhaps the spokes will come from Maine, the felloes from Wisconsin, the hubs from Kentucky, the tire from Pennsylvania, the bolts from Sweden, the box (in the white) from New York, the dash and the top from Ohio, and so on through the list. The finished products will be sold in a hundred markets, for cash and on time ; and credits will be a factor in the entire transaction, from start to finish. But this work supplants the old-time owner and his personal activity and vigilance, with all the

hired employees and intermediaries of modern organization, of a modern corporation. Superintendents, foremen, clerks, agents, accountants, cashiers buyers, sellers, inspectors—all these are at once in demand, and multiply as the business enlarges. Add to these the increased service with the mails, the telegraph, and the telephone; the transportation of persons and freight by land and by water; the increasing bank facilities; and the many other points in the modern business world at which growth in one form augments business of every form, and then multiply all this, not by the greater number of carriage and wagon makers, but by the multitudinous enterprises of this day and age, and you will get some notion, though still an inadequate notion, of the increased demand for men and service in every conceivable direction, between the rank and file and the great captains of industry.

All of this vast field is open to college-bred men, as to others; and at least three-quarters of it is open to college-bred men as to no others. Not that there are so many opportunities for you to make direct use of Latin or French or higher

mathematics or philosophy or history or literature; but that there is a special demand for the trained mind, the keener perceptions, the more accurate thinking, the greater power of concentration, and the larger vision,—all of which ought to have come to you with and from your college life. And for the men with such qualities and powers, promotion is sure and rapid. In all this, and in enlarged freedom of choice, you are far in advance of those graduates who even fifty years ago faced the outer world for the first time, as you are facing it to-day.

Not only has there come this larger outlook in the new professions and in commerce and in production, but the territory has been wonderfully extended geographically; and this in itself necessarily means increased opportunity. Roughly speaking, there are open to your choice the three great divisions of your own country, and the scarcely greater outside world. The more striking characteristics of each, those which at once appeal to a young and untried man, are these:—

• The East is still a land of traditions, precedents, conventionality. The currents of all life run in more set and determined channels, with

banks high enough to prevent any sudden overflow. If you have family prestige, or available inheritance of any sort, it will not take you long to get on your feet; precisely as you can always borrow money if you can put up gilt-edged security. But the prevailing attitude will be that you are not to be deemed successful until you have proven your case beyond peradventure; and that you are always and everywhere handicapped by your youth. Great enterprises and gray hair go together, if safety and dignity and general respectability are to be considered and conserved. The largest money resources, the greatest amount of available wealth, are still in the East; and these are always conservative. Nothing will look after itself more carefully and more cautiously and more successfully than a dollar, unless it be two dollars; and the dollars are still near the eastern seaboard. Generally speaking, therefore, you will find the start more difficult along the Atlantic coast. On the other hand, there is more here "to do with" — as the phrase goes — when you are once fairly under way. In law, medicine, and theology, and in trade and commerce, it is undoubtedly true that most of the great

prizes are still east of the Alleghanies. Great undertakings have their origin here; you are at the beginning of things, you are brought face to face with men of world-wide reputation. If you can succeed here, in the service of such men first and in competition with them afterward, you win marked success, you rise rapidly, and you will doubtless touch a much higher mark. But it will take time; and before you win, you may fancy that it is time but slightly differentiated from eternity.

The West has more freedom of movement, and grants more ready recognition. Its life is still something like that of the colonies, where there is necessarily large equality in origin and resources. These people feel that they have much to do for themselves that has been accomplished already in and for the East by past generations; and they are not so very particular as to who does it, or as to how it is done — provided only that it is done. Accomplishment rather than instrumentality, ends rather than means, results rather than methods: this is their spirit. Their inquiry of a young man is, What can you do, and do right now, and do for this community? In

their social life, as in their business relations, they presume a man worthy until he shows that he is not. This is absolutely necessary in a community in which no one has yet been born, though all are newcomers; and the necessity of the earlier life remains the tradition or the custom of the latter. In the beginning the work to be done far outran the available workers, and so every one was pressed into service. This necessarily meant much hasty work, some poor work, some dishonest work, some work which must be done over again; and all this involved more or less loss. But it was not so much a question of correct taste in architecture, of durability of material, and of excellence of workmanship, as of securing immediate shelter; and this figure may illustrate the conditions in every form of life and activity. Much of all this remains to this day, both for good and for evil, though the evil is rapidly and inevitably giving way to the good. If you wish to be accepted at once, upon presumptive merit, without much reference to your ancestors and with very little inquiry as to your pedigree, go West. It is a country whose leisure class is almost wholly in

the penitentiary or by the roadside ; and it still has a place and a recognition for the energetic, for the active, for the ambitious, for the well-equipped young man. It is an especially good field within which to practise the newer professions to which reference has already been made.

In the South is even greater conservatism than in the East ; yet warmth, cordiality, courtesousness—sincere, simple, and from the heart. Its traditions are grounded upon a rock, and its people turn very slowly from the old to the new, largely because they honestly prefer the old rather than the new. They feel that there is something in life besides hurry and stress and strain, and better than these. They are not at all anxious to be strenuous, the clang of the murderously swift trolley car is not sweet music to their ears. They do not care to hear the telephone dinning every five minutes of the day ; they are still willing to walk quietly to a neighbor's house or office to deliver a message in person ; they still write letters of friendship and some business letters "by hand" rather than on the typewriter ; a man is not necessarily set down as a scoundrel because it is not entirely convenient

for him to pay a note within the three days of grace ; and a sense of personal honor rather than statutory requirement controls all business relations and transactions. While not suspicious of strangers, they are in no hurry to open the charmed circle, and while willing to advance they have no desire for a "boom." To a young man with character and temperament already somewhat in accord with the existing conditions there, and not very anxious for public recognition or to get rich, the South presents many attractions.

You will understand, of course, that all this is but a rough chalk-sketch of these varying conditions. The distinctions and differences are by no means so clearly marked as even ten years ago, and lines which have long been sharply drawn are now fast being obliterated. Kansas is as civilized as New York, Minnesota and Wisconsin are as attractive as New England, St. Louis has as sound business methods as Philadelphia, Chicago is developing a social and literary and artistic life which will place it side by side with Boston, there is a great commercial outlook for New Orleans, and an equal

promise for manufacturing and mining in the middle southern states. You will find men of ability, of sound education and training, of industry, of ambition, wherever you go. There is no more dearth of good timber in the West and South than there is in the East, there is no more overcrowding in commercial lines in New York than there is in Kansas City or in St. Paul. If you go in any direction because you think that you are more necessary there, regardless of your positive merit and effective value, you will be sadly undeceived in the first week. No section of this country is longing for you, the procession of advancing civilization has not halted by the roadside for you to appear and take the lead, no one is waiting for you anywhere. Whichever way you turn, you must be prepared to win your way. Everywhere, however, there is something to be done. If you can do it, and do it well, especially if you can do it better than the other fellow can, your success is assured.

As to life and work outside of this country, in our new possessions, or in the older though not less friendly lands, that is a question of voluntary exile, of practical expatriation. Even

the comparatively short-term positions in the civil service take you out of the current of American life long enough to make your return difficult indeed. If you do succeed in establishing the *statu quo*, the time spent abroad is almost wasted, as far as home influence and prestige and opportunity are concerned. It is about as fateful as it is for a young lawyer to go to Congress, and very few ever entirely recover from that. When it comes to a settled residence abroad for the conduct of business — well, nothing but an undue desire to get rich could possibly tempt a thoroughbred American to do that; and I am inclined to think that a thoroughbred American will not yield to such a temptation except as an emergency demands temporarily such a sacrifice. This is to recognize such residence as the exception to the normal, and as such it need not be discussed.

Do you complain that after all I have really told you nothing definite, nothing in detail, about your choice of life-work? Nothing definite, nothing in detail, can be told you. When you reach the discussion of details, the personal element comes in as the controlling factor; and your

choice will be finally determined entirely by yourself. All any one ought to dare to do is to give you this outline, these salient features, unless it be to encourage you by saying that there is really no harm whatever in your trying several occupations, provided that you are thoroughly settled to your life-work by your thirtieth year. You ought to know yourself by that time, and you will probably discover yourself by that time; but up to that time you should feel both independent and free.

Coming back to our starting-point, the last term of your senior year — put away all anxiety, keep your eyes open, use your friends legitimately as aids to opportunity, never forget that you may find a place by luck but that you will never hold it by luck; do anything honorable rather than be idle, and do that which is nearest your hand, and do not only well but best. If this is in your heart, then there is no room for fear.

X

A FEW LAST WORDS

As I turn to the last chapter of this "thin book," it is with just a natural little curiosity as to how it has impressed you, what you have received from it and how far it has been of service to you, how much of it you will remember after you have laid it aside, how much of it you can and will put into practice — yes, with even a little curiosity as to whether you have really read it through. Whatever may be its faults, however, I am sure you will hold me blameless on one count at least — I have not burdened you with preachments. Do not turn away, therefore, from these few last words, the purpose of which is to aid you, if possible, in determining your scheme of life.

Every man must have a more or less definite thought of life as a whole — and it should be more definite rather than less, — of what life ought to mean to him, of what he may reasonably expect

from it, of the end in view and the means by which to reach that end — or he goes blindly, aimlessly, hopelessly. His views may change, doubtless they will change, as to many details ; but as early as possible he ought to determine what fundamental principles he will accept and why he accepts them. He who has a faith in his own ultimate success, born of a conviction that he has thought out his own problem to an approved conclusion, and who is able and ready to give a reason for the faith that is in him, is in no serious danger of failure. Indeed, his battles are already quite half fought and his victory quite half won.

Whatever you may hold most desirable, most worthy of effort, you must remember that advancement and success always and necessarily mean increased responsibility. This is the unfailing result of every upward step which you take. There is no possible escape from this. No matter what may be the form of your ambition or of your activity, all growth simply means heavier burdens to be carried. These may not be increasingly burdensome — that is another matter ; but the load is always increasing. If you desire more patients, or more clients, or a larger parish,

or a full chair instead of an assistant's position, if you are striving to enlarge your reputation as an engineer or as an architect or as an administrator of either public or private affairs, it is all one in this result—your reward will be additional responsibility. It is as though the formula of atmospheric pressure were reversed, the pounds per square inch increasing in proportion to the elevation. Even mere financial success follows the same rule; since increase of salary is necessarily conditioned upon increased responsibility, while increase of income must follow increase of business, which means increasing activity, increasing competition, increasing risk, increasing care and anxiety of every conceivable sort and in every conceivable direction.

And this increase of responsibility is always accompanied by increasingly numerous and important personal relations. You are necessarily more and more dependent upon a larger and larger number of persons, and the exact converse is also true—that a larger and larger number of persons are dependent upon you. You must satisfy more patrons, if trade is to increase; and more and more employees are affected by your

success or failure. Many a captain of industry finds himself in precisely the position of an hereditary king; he cannot resign and withdraw to private life, be this never so desirable. He has so wrought his own life in with the lives of others, the common interest and the common purpose have so completely overshadowed the individual interest of each, or have so definitely set the individual interest of each in the swift and resistless current of common life, that they may never be separated. Many a man has continued in business long after it has ceased to be profitable, or after he desired to take a well-earned rest, because he felt that he must care for his employees — those who had spent the best part of their lives in his service. Many a physician has gone without a much needed vacation because he could not desert his patients. Many a lawyer has toiled far into later life over estates which would not be closed, and over cases which could not be brought either to trial or to satisfactory settlement.

Success, therefore, inevitably means greater responsibility and more important and more numerous personal relations. Like the servant who was faithful with five talents, in the parable

with which I hope you are acquainted, your reward is not retirement on the pension list, nor selfish gratification, nor idle hours at play — but the control of ten cities : a figure of speech which expresses the very highest form of continuous and intelligent activity. It logically follows that only as you prepare for these responsibilities, only as you show yourself to be an approved burden-bearer, can you possibly hope for success that is worth while. This brings us face to face with the profound and philosophic truth of the Master's saying, "He who would be greatest among you, let him be the servant of all." Here as elsewhere during your life, you will find that all the currents of success set toward the truth of that Master who should be your Master and friend.

Your scheme of life, therefore, ought to recognize the place and value and power of the law of service. Under no other law may man hope for success which is lasting or life which is satisfying. Any other theory of life is narrow and insufficient and one-sided and short sighted. By any other road you come only to absolute failure and dire disaster. Consciously or uncon-

sciously, the world about you has set up this standard, and will render its judgment thereby. If you are able and willing to serve, in a large and generous way, the future is already your own. This does not mean that you are necessarily to spend much of either time or money outside your chosen calling—though you certainly will spend some of either or both, because every man must do this if he lives aright; but it does mean that you are always to measure your daily work in your chosen calling by the completeness and efficiency and sufficiency with which it meets the wants and needs of your fellow-men. A. T. Stewart was accustomed to charge his salesmen to study the faces of customers, and never to permit them to even look disappointed. Wanamaker boasts that no patron was ever told a second time that the firm did not carry certain stock; “get what is asked for,” is his rule. Railway managers publicly invite criticism and suggestion, hotel men ask to have the negligence or incompetence of employees promptly reported; in every vocation and calling is this sense of responsibility to others, this recognition of service as the true measure of every condition of

success. If to study to please, to canvass most anxiously the demands of the community in order to be able most completely to meet these demands, to strive by every possible means to command the confidence of others and to win their respect, to strain every nerve to gratify others,—if all this is to be unselfish, then the most wisely selfish people of our day are the most unselfish. Of course, between these two stands (nearly always) the fact and modifying factor that you are also very mindful of the direct return to yourself, in salary or other revenue, in fame and reputation, in the delight which comes with a sense of power and from the exercise of power. But all this must not prevent your very clear recognition of the law of service as that fundamental and all-controlling law which is discovered by a last analysis of present social, civil, ethical, and commercial conditions. There is no largeness of life without this.

This must lead you to a constant study of relations, of human perspective, and will make you unwilling to accept any position which is isolated, exclusive, seclusive. You are bound to make the most of yourself, to develop to the

uttermost every faculty and power, to strike twelve every time, not only for your own sake but for the sake of the common welfare. You have no inherent right to content yourself with anything lower or less worthy; to withdraw yourself and to dwindle away until you are a cipher among the figures which go to make up the sum of life, or possibly an integer on the wrong side of the decimal point,—a mere fraction of what you might be, and very possibly a vulgar fraction at that. It has come to pass that you simply cannot serve yourself except by serving others, and your largest gain for yourself will come from the largest and most effective service of others. It must be a very sincere service, honest throughout in workmanship, in quality, in ability, in whatever you offer; for the world was never so keen to detect sham, never so ready to uncover fraud and to place it shamefaced in the public pillory. But you must go outside of yourself, and think and feel in a large way, unless you court failure and oblivion. Only the mind which is public and large, which works in the daylight, which rejoices in the fresh air, can hope for

worthy and lasting success in its schemes and undertakings. Keep your doors and windows open, therefore; plan for the life which is continually in touch with your fellow-men, — a large life of intelligent service, which easily means large and generous returns.

In doing this, always remember two things. First, maintain your individuality at all costs. Never permit yourself to be submerged, never become an indefinable atom in mass life, never "go with the crowd" in the sense of blindly and unintelligently pushing hither and yon in the midst of a mob. To develop the individual and a sense of his value has taken time and a long time; it has been the battle-ground of the centuries, it has cost enormously in blood and in treasure, but it is worth all it has cost. This is a heritage not to be thrown away or sold for a mess of pottage. I am especially anxious that you should understand the dangers of mass life and of mass movement. The moment we speak of masses we forget the individual, we have turned away from the individual; and the moment we turn away from the individual, all that is most desirable in life per-

ishes. Whenever we speak of masses of population at given points, whether we appreciate it or not, we are generally referring to a society which has lost sight of the individual, in which the individual has little power of his own either to shun evil and misery and want, or to attempt achievement and accomplishment; a society in which the few live while the many only exist, and in which, unfortunately, it is generally true that the few live, and live as they live, because the many only exist. The units of these masses can hardly be called citizens, since little regard is paid to their individual existence or rights, no right of way is given to their individual purposes or desires, no sympathy goes out to meet their individual hopes or fears. The characteristics and the conditions of society which we easily recognize to-day as making the individual man, and especially as making him to differ from every other man, are almost entirely unknown. You cannot afford for a moment to accept any scheme of life that will place either yourself or others in this position.

The fact that the activity and responsibility and the independence of each person must be

determined by himself is a fact that we are all coming to appreciate more and more, and in which we are all finding new strength. I do not mean by this that you are to ignore the past, or to set aside precedent. He who cuts himself loose from the past is lost, unless he be a phenomenal character—and such are very rare indeed. There is a legitimate power and authority in all the experience of the race,—an authority because it has proved its right to be, because it has grown out of prior conditions under which very much such a humanity as that of to-day has succeeded or has failed. No one may safely deny that there are some dangers which come with this greater recognition of individuality, with this greater individual freedom. You must remember that freedom unchains all the forces of society, the bad as well as the good. There can be no such thing as partial freedom, if we are to secure the very best results. The weak side and the false side and the imperfect side of human nature are present in most of us. Freedom sets free all these forces. We may have restraining penal laws by which when a man takes undue advantage of the very freedom

we have given him we punish him ; but that is all we can do. We cannot restrain him to the extent that he does not freely exercise his choice. You will find in every community frivolous minds, ill-balanced minds, minds that are merely inquisitive and not acquisitive ; persons who concerning any truth always ask "What is it?" and never ask "What are my relations to it?" The freedom of the individual puts these frivolous minds and these ill-balanced minds and these merely inquisitive minds upon precisely the same footing and gives them precisely the same liberty which it gives the strongest, wisest, and best minds. This is why individual and civil freedom, as we know it to-day, is only absolutely and unqualifiedly safe in communities which have themselves under stern and intelligent self-control. With all your striving to maintain your individuality, therefore, never loosen the lines of that wise authority which you should exercise over yourself.

Second, remember that this individuality and this individual accountability compel you to seek the truth without regard to its results to yourself. The man who to-day discovers dynamite and says "This is a dangerous explosive ; I will not make

my discovery known lest harm may come of it,* is a coward, and cannot become a benefactor of his race. The time is passed when the world is to be fed on truth in homeopathic doses because some over-wise and over-careful people think the world is not strong enough to bear a full diet. If you think you have discovered any great truth, you may well hesitate to give it publicity if you find that it differs from the generally accepted views of mankind ; for there are more chances that the aggregate mind is right than that you alone have the new revelation. But once thoroughly convinced of the rightfulness of your course and the righteousness of your cause, you should never hesitate because of the effects of either discovery or announcement. Seek the truth, therefore, remembering that it is to be your own and must be your own when you find it ; for it is the truth in all things that is to make you free in all things. He who is a slave is not responsible even for his own existence. Held in bondage, he loses all sense of responsibility, because another cares for him. Only the man who feels thoroughly and sincerely and earnestly the value and power of individual life can appreciate

the blessings of freedom and the vast responsibility that freedom brings him. No man may speak for you. You must always carry the burden of your own shortcomings.

And you must prepare for pain such as you have not experienced before, because the hardest thing on earth is to move and to grow. I am very sure that you do not care to be a human flint which never by any accident is to strike fire. It is very easy to move through the world by twisting and turning to avoid conflict with others ; but it is a very difficult thing to go through the world bent upon the conquest of yourself, and of the territory that belongs to you by your own right. It is a great deal easier to go with the crowd ; it is always difficult to understand that God and one make a majority. You can sit still without trouble or distress of mind, and activity is very often painful ; but, like the growing pains of your youth, it simply indicates that there is larger stature in store for you. When a tree breaks its bark, you know that it has had a prosperous year. Do not do that which is easiest and which is surest to bring you momentary applause : that is, agree with those

about you even though you doubt the truth of their conclusions. With all humility but without flinching, accept the responsibility of your own thoughts, your own conclusions, your own actions, your own life : and find in this very acceptance a most magnificent reward. Never for a moment fancy that he is the brightest and quickest who is always at variance with some one, or with society, or with the settled order of things ; but humbly, and thoughtfully, and painfully if need be, go about your own work in your own way : thankful for a day and an age in which the individual is appreciated, in which all your faculties and powers may have full sway, in which you can think and speak and live for yourself.

It is not all truth, but the truth, your truth, the truth you have learned by patient effort, the truth which you are ready to hold against all comers, the truth which has won your devotion for its own dear sake,—this is the truth which makes life worth the living and which makes you free. “And to be free,” said John Milton, “to be free is the same thing as to be pious, to be wise, to be temperate and just, to be frugal and abstinent, to be magnanimous and brave.”

APPENDIX

APPENDIX

EXPENSES

It has been suggested that a statement of the actual cost of attending different colleges be added to this volume. This statement must not be taken as the main factor in determining your choice of a college, but is for your information only; although it cannot be denied that the necessary expenses of a college course will sometimes determine the choice.

Nearly every worthy institution, certainly every institution of note, now offers fellowships or scholarships, or both. Fellowships are granted to graduate students, and carry with them from two hundred dollars to six hundred dollars a year. Scholarships are granted to undergraduates, and carry part or all of the tuition—rarely more. The conditions under which these grants are made are set forth in the catalogues or other printed information of the different institutions.

In many educational institutions there is a fund known as the "Assistance Fund," or by an older and less favored title, "The Indigent Student Fund."

From this fund certain advances are made to aid worthy students; but these advances are rarely made except to regularly enrolled students who have proved their merit. There is a tendency nowadays to turn these grants into loans, and thus make the Assistance Fund recurring, or self-maintaining. Whether this requirement is made or not, no self-respecting student will avail himself of assistance in this way without repaying it, with reasonable interest, at the earliest possible moment.

At most institutions there are ways in which students may earn more or less money while carrying their regular college work. A student who can bring to the community in which the college is located some skill in some given direction is quite sure of employment. Many institutions have special committees to assist students in securing employment. The larger the town in which the college or university is situated, the greater the opportunity for work of this kind. Evening work or part-time work in such lines as stenography, typewriting, canvassing, collecting, office work of various kinds, drafting, illustrating, newspaper work, and private tutoring; and work in and about private houses, such as the care of a furnace, the care of a horse, the care of the lawn or grounds,—is quite readily found for students who are expert and industrious and faithful, and willing to do whatever may be assigned them. Most institutions, however,

find it impossible to promise such work in advance; and it may be taken as a settled and safe rule that, with rare exceptions, no student should undertake to attend college unless he has sufficient resources to carry him safely through at least a half year. By that time he will be acquainted with the faculty and with the town and the general situation, and officers and citizens will come to know something about him; and it is not a difficult task to secure some helpful recognition. From the very nature of things, it is very much more difficult to find opportunities for young women to work in this way than for young men.

In the statements which follow, the tuition fees and other fixed charges by the institution are for the general courses only. In technical and professional courses the fees are generally somewhat higher, and laboratory expenses are somewhat greater.

The laboratory fees are estimated, because it is impossible to determine these with exactness until the course is chosen. A course which carries science in a rather left-handed manner, and in which history, philosophy, economics, the literatures, and the classics are given preference, will call for comparatively slight expenditure for laboratory work. Scientific courses call for much more.

The statement which follows cannot be treated as a comparative statement, as far as living expenses are

concerned, since some of the estimates are for forty weeks in the academic year and some are for thirty-six weeks. Moreover, a minor expenditure in a small town will often bring greater comfort than the greater expenditure in a city. Each statement, therefore, must stand by itself, and the conditions under which life at the institution goes forward must be carefully considered.

INSTITUTIONS	FEES ¹	ROOM RENT	BOARD	BOARD AND ROOM	TOTAL ²
	\$	\$	\$	\$	\$
Amherst . . .	125	42-78 ⁴	108-216	. .	275-419
Beloit . . .	70	20-75 ⁴	72-144	. .	162-289
Brown . . .	165	25-60-125 ³	100-150-280	. .	290-375-570
California State University . .	No Tuition	. .	. .	. .	"Need not ex- ceed 800."
Colorado State University . .	25	. .	. .	125-200-300	150-225-325
Columbia Uni- versity . . .	. .	. .	. .	. .	387-547-829 up. ⁵
Cornell (Iowa) .	27-45	. .	. .	78-165	105-210
Cornell (N.Y.) .	100	. .	. .	150-400	250-500
Dartmouth . .	112-120	15-100 ³	111-185	. .	238-405
Grinnell (Iowa) .	78	30-60 ⁴	100-120	. .	203-258
Harvard . . .	175	51-155-295 ⁴	117-160-390	. .	343-490-860 up.
Illinois State Uni- versity . . .	24 ⁷	88-65 ⁴	90-126	144-216	147-215-258-866
Johns Hopkins .	185	. .	. .	216-360	401-545
Leland Stanford University . .	. .	. .	. .	. .	"Exclusive of clothing and railway fares 225-300."
Michigan State University . .	50-55 ⁶	. .	. .	120-160-200	"Average, 370."
Minnesota State University . .	. .	. .	. .	. .	268-305-315 ⁵

INSTITUTIONS	FEES	ROOM RENT	BOARD	BOARD AND ROOM	TOTAL
	\$	\$	\$	\$	\$
Nebraska State University . .	. .	. .	. .	. .	"Average, 250."
N. Carolina State University . .	85	. .	. .	180-415	265-500
Ohio State University . . .	30-35-70	5-37-75 ²	70-110-150	. .	105-182-295
Ohio Wesleyan . .	57	20-35-50 ⁴	70-90-140	. .	147-182-247
Princeton . . .	165	40-90-230 ²	108-180-252	. .	318-435-647
Sewanee . . .	125	. .	. .	150-200	275-325
Texas State University . . .	25	. .	. .	108-180	150-225
Union University	115	18-36	120-160	. .	258-311. "Average, 280."
University of Chicago . . .	125	60-105-125 ⁴	90-126-225	. .	275-356-475
University of Pennsylvania .	175-225	. .	. .	185-250	360-475
Washington University . . .	150	. .	. .	200-300	350-450
(St. Louis).					
Western Reserve	110	. .	. .	120-200	280-310
Williams . . .	130	16-180 ²	126-216	. .	272-476
Wisconsin State University . .	50-65	. .	. .	200-400	250-465
Yale	175	45-145-215 ⁴	125-175-250	. .	350-495-640

¹ Including tuition fees, laboratory fees (estimated), and other fixed institutional charges.

² Unfurnished room, including fuel and lights.

³ Estimates do not include washing, laundry, incidentals, textbooks, travelling or vacation expenses; except where quoted direct from catalogues.

⁴ Furnished rooms; two students in a room.

⁵ Special reports of all expenses, by "typical students."

⁶ For non-resident, \$10 more.

⁷ Laboratory fees not included.

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*Adjunct Professor of the History of Education, Teachers
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The aim of this work is to put in the hands of students in a convenient form the sources in the history of education for the classical period. These sources are so scattered that it is impossible for the student to have access to them away from a large library, and even with such advantage it is not possible for a class to use such sources, scattered as they are through so many volumes. The need for such a volume is the greater from the fact that few of the existing histories of education in English are written from the sources, and those few are not ordinarily used by the students, being limited as they are to special periods. The aim of the author is to furnish the student with the most accurate sources of information, and to connect such fragments with a very brief discussion that will form a complete narrative and will indicate the value and the principles of interpretation of the sources.

The plan of the book is as follows: Selections are made from the various Greek and Roman authors relating to the school life and educational ideas and practices of the various periods of classical history. Thus the following topics are illustrated:

Spartan education, by a selection from Plutarch's *Lycurgus*; Old Athenian Education, by selections from Thucydides and from Plato's dialogues; the work of the Sophists and the opposition between the old and the new Greek education, by selections from Plato's dialogues, from Isocrates and from the *Clouds* of Aristophanes; the later Greek education, by selections from Plutarch's essays; the Greek theory and philosophy of education is represented by selections from the *Republic* and the *Laws* of Plato, Xenophon's *Cyropedia* and the *Politics* of Aristotle. In the Roman period the contrast between the old Roman and the Græco-Roman education is given by the selections from Tacitus, Pliny, Seneca, Marcus Aurelius, and Suetonius, and many brief passages from various authors. The Græco-Roman education is fully described in selections from Quintilian and Cicero. These selections will include almost all the passages to be found in classical literature bearing directly on the subject of education and school life, and are full enough to give as complete and exact knowledge of those subjects as is possible now to obtain without exhaustive study.

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